

World Bible demand increases

Rapid church growth in developing countries has sharply increased world demand for Bibles, according to Dr. Kenneth G. McMillan, general secretary of the Canadian Bible Society. He reports that Canadians last year provided \$1.7 million to assist in meeting that need.

"Although the Canadian Bible Society's receipts for that work showed an increase of 16 percent over the previous year, we are not meeting the exploding demands for Scripture," states McMillan. He points out that the

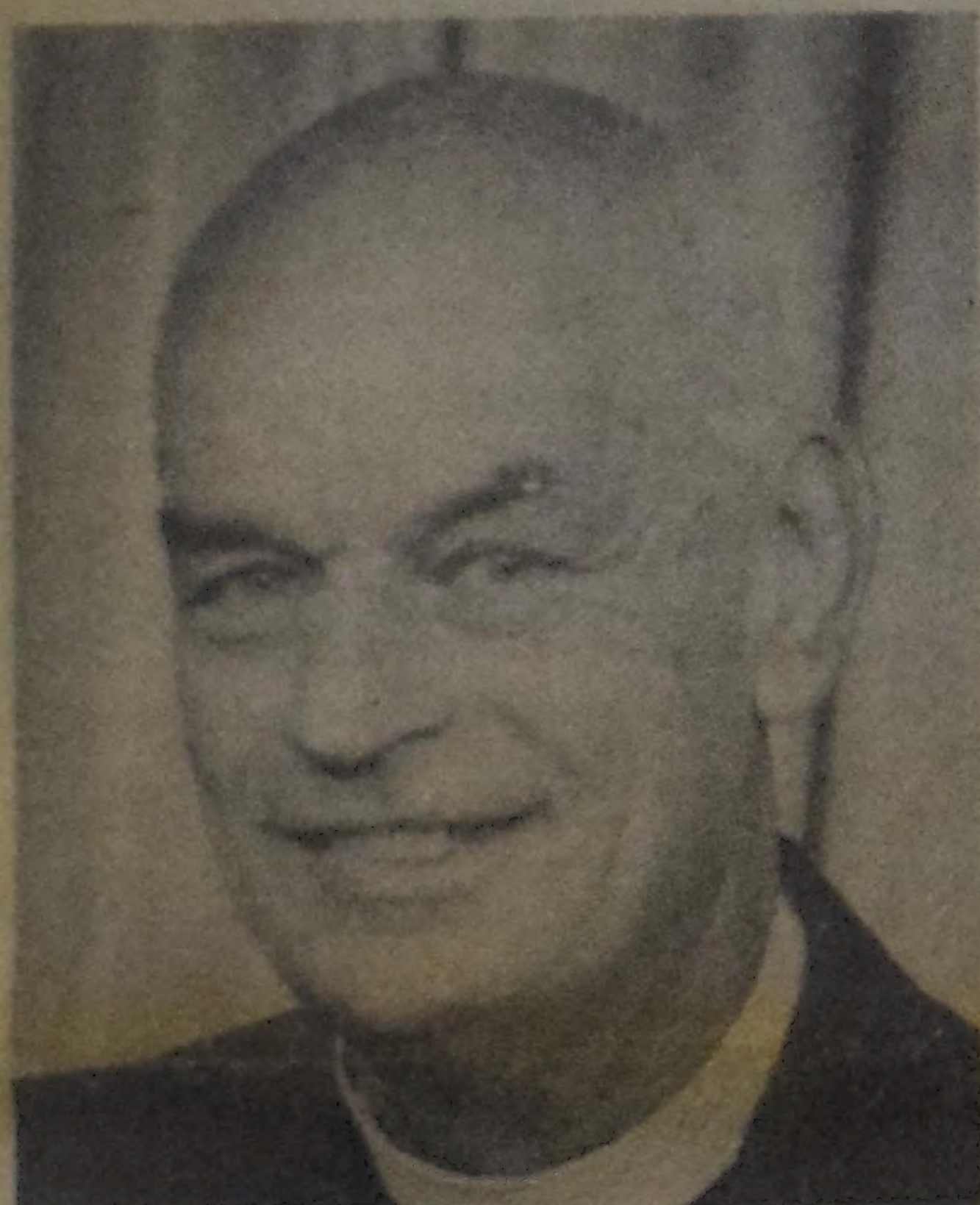
76-year old Canadian organization is the fourth largest national agency in the 64-member United Bible Societies which monitors world needs.

"As one of the national Bible Societies that is in a position to offer overseas support to hard-pressed churches in developing countries, we feel that we should increase that assistance in the coming year," contends McMillan. The agency is supported by all Canadian churches.

In addition to assisting Bible translation, production, and distribution outside Canada, the Canadian Bible Society also distributed a record number of Scriptures last year in this country. Bibles, Testaments and Scripture portions in English, French, and 83 other languages were circulated in 1979.

The Society provides free copies of Scripture in Braille, cassettes, and records, to blind people in Canada. Last year, over 11,000 units of those Scriptures for the visually handicapped were distributed in this country.

The increased demand for Bibles here in Canada and around the world does not surprise McMillan. "Modern man in both the industrialized west and in developing countries, has come to realize that technology does not satisfy basic human need," he says. "The Bible speaks to those deep, universal needs."



Kenneth G. McMillan



Celebrating in Taitung, Taiwan, on the occasion of the publishing of the Amis/TCV Psalms. Translator Virginia Fey, a Chr. Missionary Alliance missionary, examines a copy of *Ollcs* with one of the Amis women. The Amis comprise approximately 60,000 of the Taiwan population of 16 million.

Seafarers grateful for 1,300 gifts

by Hans Uittenbosch

Rev. Uittenbosch is chaplain to seafarers in the harbour at Montreal.

About 87 individuals, 26 groups, and 18 churches, together with a dozen transport companies got into the act and so had 1,330 Christmas parcels delivered to Montreal (230 more than in 1978) for the seamen, where I received them either at my office by mail or at some 10 different depots used by the transport companies to deliver their goods.

Some 42 ships with such intriguing names as The Happy Runner, Hang Yang, Grand United, Zawiercie, Akademik Iosif Orbelli, Ravní Kotari, Norse Viking, Hinglaj and Ksar el Buchari became the fortunate recipients. The nationalities of those on board were Dutch, Korean, Taiwanese, Greek, Yugoslavian, Tanzanian, Polish, Scottish, Pakistani, Shri Lankan, Somali, Canadian, American and about a dozen others.

Most ships, when at sea during Christmas, have the custom of marking the day with an elaborate dinner in the officers' lounge, where all the members of the crew are invited to eat together with the officers. The master presides over this Christmas dinner in the suitably decorated lounge. It is customary for him to address the assembly briefly with some "meaningful words" during this dinner. Often the master finds it difficult to address the entire

ship's complement in that capacity.

It is here that we can be of service. I propose to the master to read my Christmas greeting from Montreal on that occasion. That greeting is a personalized mini-sermon, directed to each specific ship which on the one hand directs the attention to the event of Christmas and its significance for us, while on the other hand forms an explanation of the Christmas gift provided by you.

I always suggest special readings to refresh one's memory on the Christmas story and explain that in the box there is one copy of the New Testament for every one on board, sometimes that involves five or six different languages.

Seamen read! Reading material, particularly in their native language is of inestimable value. The ministry of the printed word should never be thought lightly of, particularly when one deals with seafarers.

Invariably the master greets with joy, the opportunity I offer to facilitate his presentation of a "Christmas speech" I have become his speech writer and by using his voice for my Christmas sermon to all on board, I have the opportunity to direct everyone to Christ, Whose entrance into this world has made all the difference.

Your parcel is then presented by the master. That meant that I had to get on board to find out the exact number of crew members on board. I must be certain if any wives are sailing along or if any stewardesses or lady officers are

on board. I must know exactly which language every crew member speaks, and boxes with a sufficient number of parcels of 'more or less equal value' (that explains why I ask you to attach lightly a slip of paper mentioning the contents) must then be packed and brought on board with suitable pomp and circumstance.

Your parcel is going to be opened privately in most cases, and in almost all instances it is the only parcel a seafarer gets. It takes on a special meaning when you have enclosed a card, preferably with a brief message, indicating where you got the idea of preparing a parcel, and how you personally expect to be celebrating Christmas, mentioning the joy in Christ, and the Church you know, leaving always your address (he might wish to acknowledge your gift).

Is it appreciated?

The Chief Officer of an American ship which left shortly before Christmas asked if we were in the habit of placing Christmas parcels on board for the crew? "It may sound silly that we well-paid Americans would ask you for this, but you know Padre it is the thought that counts," he said. "We, Americans, are often forgotten, but some years ago we had Christmas at sea and all the men were deeply touched with the Christmas parcels, some seafarer's club (I believe it was from Houston) provided."

"So if you could do something for us this year, it would be greatly appreci-

ated. Really it doesn't have to be big, but I know what it means to the people on board. Even if you could just wrap up a tooth-pick we'd be encouraged by the thought that those on land think of those at sea!" The Chief Officer and his men (and 7 ladies, 4 passengers, 1 officer and 2 stewardesses) were not disappointed in 1979, thanks to you.

Neither were the crew of 41 other ships, including M.V. Split:

Dear Sir:

This letter is for thanking you for all the gifts and nice Christmas cards which were given to us by your people. We appreciate such a gesture very much. In the near future, the crew and myself shall do our very utmost to thank these people personally with a personal note or a postcard from one of our next ports.

Gifts were given to everyone on board on Christmas day, and crew opened as we were at the position one day East of Azores Islands. Our first port after Canada shall be Casablanca, Morocco, then on to Italy, Egypt and then home to Yugoslavia.

It is on such dates as Christmas that everyone reaches for the other, whatever belief one has. Love, I think, is the main thing.

All of us thank you again, and sincerely hope to see you in Montreal on our next voyage.

Vjeko Franceschi,
Captain,
M.V. Split

Viewpoint

Blasphemy means more than swearing

*At the Name of Jesus every knee shall bow.
Every tongue confess Him King of glory now.*

There seems to be very little knee-bending these days before "the Name of Jesus." In fact, quite the contrary seems to be the case. There appears to be a great deal of face-slapping at Jesus' name. His name is increasingly being abused by those who profess to be His followers.

That abuse of Jesus' name comes in two most obvious forms. There is outright blasphemy which is easy for us to detect. We hear it on street corners, in shopping malls, at work and in the schoolyard.

We also abuse His name when we rely on other gods. You've been hearing a lot during recent months about threats of materialism, about the dangers in putting our trust in money or land or gold or lotteries. We won't go into that again.

"Jesus" means "salvation." That is what the Heidelberg Catechism tells us. Jesus preached salvation. He was salvation. His name was a reflection of that beautiful Hebrew tradition whereby people's names reflected their character and their role on earth. When God made His covenant with Abram, He changed his name to Abraham to reflect the promise that he would be the father of many nations.

"Salvation" is a theological word. We know the jargon all too well and perhaps the meaning of those words become

lost when they are over-used. "Salvation" is similar to our "health." Jesus was a healer. He also brings health into our homes, our communities, friendships, ourselves.

When we blaspheme His name, we curse our own salvation.

After the Catechism talks about the meaning of "Jesus," it asks this question: "Do those who look for their salvation and security in saints, in themselves, or elsewhere really believe in the only Saviour Jesus?" Ursinus and Olevianus, the Catechism writers, didn't beat around the bush. We do not put much trust in the saints. That was a real problem 400 years ago when the Catechism was written, but it isn't today. Some of us find security in ourselves, but many, many of us go elsewhere to find security.

If you put your trust in things other than Jesus, then you don't really believe in Him. The Catechism has this answer: "No. Although they boast of being His, by their deeds they deny the only savior and deliverer, Jesus. Either Jesus is not a perfect Savior, or those who in true faith accept this Savior have in Him all they need for their salvation."

When Jesus Christ rescues us from the fast-flowing river of sin (which He does every day) we must thank Him and Him alone. Once we have dried ourselves off along the banks of salvation, we must not pay homage to anyone or anything else.

We are called upon to put all our trust in Jesus Christ as the One Who provides

NewsViews

Dropped leaflets over Cuba

NEWPORT NEWS, Va. (EP) — "It was the shortest three hours of my life."

This is the way Mrs. Mary Bailey of Newport News summed up her December 28 meeting, in a Cuban prison with her husband, Melvin, who has been sentenced to 24 years in prison for "counter-revolutionary activities." Also sentenced with Mr. Bailey, 32, was Tom White, 31.

The two were uninjured when their single engine Piper crashed in Cuba, May 26, the end of a flight that was to take them from Nassau, Bahamas, to Montego Bay, Jamaica, with permission having been given to fly over Cuba. Enroute, they were to drop 750 pounds of Spanish-language pro-religious/anti-Communist leaflets over Cuba.

After the drop, the plane was caught in a severe thunderstorm, according to Mrs. Bailey, and lost all navigational equipment. Disoriented, the pilot and passenger spotted lights they assumed to be Montego Bay. Low on fuel, they headed for the lights. The plane apparently crash-landed on empty fuel tanks. Both wings were ripped off... in Cuba.

Mrs. Bailey, Mr. White's wife, Ofelia, and five other mothers and wives were

allowed into the prison on December 28 to visit relatives. Mrs. Bailey, who had not seen her husband for seven months, reported "there are about 32 to 42 other American men there and, we heard, four women." The prison east of Havana reportedly is one of Cuba's largest, holding thousands of prisoners.

Mrs. Bailey said she hopes to see her husband within a few months when she can "save enough money to go back." Married nine and a half years, the Baileys have a son eight and a daughter age two. "My faith is secure," said Mrs. Bailey. "I don't believe Jesus gives us a burden we cannot bear. I'm frustrated by the State Department's lack of action. I know we have no diplomatic relations with Cuba, but something should be done. My husband was there long before the hostages were taken in Iran. Many people are praying for Melvin, however, and that's the important thing."

The flight and imprisonment has brought to focus again, the activities of Bible-smuggling organizations which have targeted Communist nations. Mrs. Bailey and Jesus To The Communist World continue to be at odds about who sponsored the flight and just how much Mr. Bailey knew about the mission.

spiritual health for our lives. Neither you nor I can live up to that commitment for we are sinners. But we must try each day.

We must bend our knees at the Name

of Jesus and we must confess Him as our King and Lord. If we put our trust in anything else then we deny that Jesus is our only Savior.

Keith Knight

Liberation theology — part 3

Seeds for conflict

Johan D. Tangelder

OUR FAITH, OTHER FAITHS

Conditions in Third World countries make it a natural breeding ground for liberation theology. In many of these countries a small, privileged class rules in every area of life. The masses are poor, hungry, often illiterate and without land or property.

In Asia, the population is in the process of doubling within the next 20 years, with the number of young people larger than ever, in proportion to their total. By the year 2000 the 4.5 billion inhabitants of the Third World will receive only \$300 of income "per capita" while the 1.5 billion of the rich nations will enjoy \$5,000 or \$10,000.

Soedjatmoko, a philosopher who served as Indonesia's ambassador to the U.S. from 1968 to 1971, and since then involved with a development agency in Jakarta, wrote that "the development efforts, especially in the populous countries, have already become inadequate to prevent the growth of the poor, the illiterate, the unemployed, and those whose minds are permanently damaged as a result of infant malnutrition. It is obvious that the fundamental challenge posed by the concept of human dignity calls for a much more adequate capacity to come to grips with those problems on the national as well as international level."

He also noted that "there is a growing awareness of the immorality of poverty and injustice — awareness that poverty and injustice are not problems on the individual level only, to be dealt with through the traditional channels of religious charity, but are the consequences of structural relationships."

In the Philippines, the average citizen

is being squeezed as never before. Spiralling oil costs, a slump in the world price of sugar, which is the mainstay of export, and a high inflation, that is expected to exceed 30 per cent, make the poor poorer. In Negros Occidental, province of the southern Philippines, where we spent two years as missionaries, we frequently saw children carrying a small coffin of their deceased brother or sister. Children burying children! Malnutrition, complicated by pneumonia or TB, causes the death of many children.

Many families must spend 70 per cent to 80 per cent of their income just on food. In the midst of this sea of poverty the rich live in palatial homes and have expensive cars, electrical gadgets, works of art and holidays abroad. The current economic situation has centralized and institutional wealth. And nowhere in Southeast Asia are fortunes more secure than in the Philippines.

A growing number of educated Filipino Catholics, especially the young students who are no longer satisfied with the folk catholicism of the barrios, have given up on the traditional Catholic practices and are looking for new answers to complex problems of their nation. The Philippine Catholic hierarchy observed some years ago "that social conditions in our midst are far from being ideal. Indeed they seem to be marching with gathering speed toward a most serious crisis." The communist party concurred by saying that "the objective conditions for the implementations of our general and specific program are excellent."

Liberation theologians, whether in

Asia or Latin America, claim that Christianity offers the best cause of revolution and gives meaning to the suffering of man and his pain. They say that it holds the best alternative to curtail hatred and excessive violence that revolution brings in its wake. Christianity offers love for God and for the neighbour and urges sacrificial giving even at the risk of one's own life.

An example of this trend of thought is the famous Roman Catholic priest and student chaplain of the National University of Bogoto, Columbia, Camilo Torres, who joined the Columbian Guerrillas and was shot in action. "I have laid aside the rights and duties of a

priest," he said, "but I have not abandoned the priesthood itself. The love of neighbour has moved me to join the revolution. I will not say Mass; but I will fulfill this love of neighbour in the temporal, economic and social field. When my neighbour has nothing more to reproach me with... then I will return to saying Mass again. In this way, I believe I will fulfill the commandment which says: 'If you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering.'"

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LETTERS

Mary is still honoured by the Catholic Church

Dear Sir:

In the *Calvinist Contact* of January 18, 1980, Marie Jalsevac mentioned that no other being is worshipped in the Roman Catholic Church but the Lord God Himself, not even Mary.

I cannot understand how a Calvinistic magazine can print such a letter against one of its own reformed ministers who knows the beautiful truth that Jesus is our only mediator. God be merciful to us if we allow such great lies, that Mary is not worshipped in the Roman Catholic Church, to find so much space in a Reformed paper.

Let me quote different passages and hymns taken from the "Catholic Book of Worship" an officially approved hymnal for English-speaking Canada, page 13 "... I ask Blessed Mary,

ever virgin ... to pray for me to the Lord our God..." Page 25: "Blessed be the Mother of God, holy Mary ... Blessed be her glorious Assumption." The Assumption means that when Mary died, she was immediately raised to life again and in triumph carried by the angels to heaven where her body and soul were united for eternity.

On page 136 it states that the Son of God is glorified in the assumption of the Blessed Virgin Mary.

Let me mention just a few lines in some of the hymns, page 308: "Immaculate Mary... on earth we your children invoke your fair name." Page 314: "Hail Queen of heav'n ... guide the wand'rer here below ... save us from peril and woe ... homage we pay on bended knee ... pray for the wand'rer ... pray for the sinner ... pray

for thy children and pray for me." Homage is also given to Joseph and his prayers are asked for on pages 318 and 319. On page 68, twenty-six different saints are prayed to.

In a Bible History book written by Rev. Richard Gilmour for Roman Catholic schools we read this paragraph on page 296. "Calvin taught that men by the free will of God were ordained to heaven or hell; thus destroying free will and making God the author of sin."

Many have died because they taught that the Roman Catholic Church is teaching great errors. Are we going full circle and allowing them to say the Protestant Reformation was all in vain?

Mrs. Henry Zuidema,
Wallaceburg, Ont.

"Responsible Freedom" is theme of World Day of Prayer

Dear Sir:

This year again the Women's Inter-church Council of Canada has issued a liturgy for the annual World Day of Prayer. The theme of this event, to be held on March 7, 1980, is "Responsible freedom." Christian women in Thailand have put together this liturgy for the benefit of Christian women of many countries and denominations as they join in prayer and meditation.

The liturgy proclaims that Christ has set his people from

guilt and sin, and that this freedom enables people to act unselfishly, put away sinful desires, and love and help their neighbours. In the prayer and narrative selections, concrete ways of acting in freedom are shown, and real problems faced in this world are made a prayerful concern. The children's/family service is a treatment of the same subject, but is aimed at young children. It shows that all people, including children, have a responsibility for the welfare of

the poor at home and abroad.

The Canadian Federation of Christian Reformed Women heartily recommends to its membership and others to join our sisters in the faith by participating in the 1980 World Day of Prayer. Both the regular service and the children's/family service express in prayer, meditation and song, the essence of the Christian faith.

Christina Pleizler,
for the Canadian Federation
of Christian Reformed Women

Respect for life

Dear Sir:

This suggestion is being offered to several organizations opposed to disrespect for life at all stages in the forms of abortion and euthanasia. If they approve my concept they can promote it through the many avenues at their disposal. If I have missed other compatible organizations who may hear of it, I hope they will forgive my oversight.

My suggestion is that beginning in January, 1980, we drop the descriptive "pro-life" adjective and substitute "Re-

spect for life." The former designation, I believe, was instituted by the media, ever alert for word-saving space, to describe us as 'pro-life' forces, 'pro-life' voters or 'pro-lifers' etc.

I feel strongly that the time has come to use the positive adjective "respect for life." It has a more meaningful impact on the average person and when we use the phrase "respect for life" in discussions with politicians (verbal or written), M.D.s, teachers, neighbours, etc, the inherent power of the phrase will inhibit

hedging on the part of the recipient.

Leonard C. Walsh,
Hamilton, Ont.

Lord's Supper attraction

Dear Sir:

At a service when the Lord's Supper is celebrated, the church is always more packed than at any other time. Some questions have crossed my mind. Are some of us a bit Catholic at heart, believing that God's grace comes to us in the sacrament? If so, we are holding to some form of superstition which the form for the Lord's Supper forbids. Romans 10:17, says plainly

that faith comes by hearing the preaching of the Word of God.

Although the observance was only to be done in remembrance of Christ, it can become idolatry among us as well as our Catholic friends. If that is far-fetched, than why are not all worship services attended equally well?

Peter Tensen,
St. Ann's, Ont.

Conservative threat?

Dear Sir:

The statement in your Jan. 4 *Calvinist Contact* by Rev. A. Van Eek (AACS annual meeting: Vision for the 80's), worries me to no end. How can the conservatism in the CRC be "very strong and present a threat to the churches?"

The vast majority of the membership of the CRC is "conservative" (including myself), so the majority of the churches are a threat to themselves?

We have problems visualizing that the AACS is a sign of hope in the church. As Reformed Christians, we must continually be reforming, but not liberalizing.

I strongly suggest that Rev. Van Eek and AACS explain their statements as well as the *Calvinist Contact* for printing the same.

I find it difficult to understand that all of a sudden, the AACS found out what has been wrong with the churches that our fore-fathers have been taught and believed and confessed for the 100-140 years or so, and the Reformed Christians for the past 3 or 4 centuries.

I am sure that many of your readers will be looking forward to an explanation (or retraction).

Richard Hoekstra,
Dunnville, Ont.



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Church Page

Church News

Christian Reformed

Called

— to Jarvis, Ont., Rev. Jack Quartel of Ottawa (Calvin), Ont.

— to Thunder Bay (Bethlehem), Ont., Rev. Ralph Fluit of Simcoe, Ont.

— to Barrhead-Westlock, Alta., Candidate Denis Vander Wekken.

— to Listowel, Ont., Rev. John Zantling of Dundas, Ont.

Accepted

— to Holland (Harderwyk), Mich., Rev. Michael De Vries of Arcadia, Cal., formerly of York, Ont.

Minister arrives

Rev. Tony Ouwehand, formerly of Springdale, Ont., and who was studying in Lutten, The Netherlands, has arrived at his new congregation, Charlottetown, P.E.I. He began his work with the

Maritime congregation during the first week of January.

Resigns from ministry

At the meeting of Classis Toronto on January 24, the classis concurred with sadness and regret the decision of the Toronto (Second) consistory to grant the resignation of Rev. J. Byker as a minister of the Word and sacraments in the Christian Reformed Church. The synodical deputies of Classis Chatham, Hamilton and Huron concurred in this decision.

J.M. Evenhouse, stated clerk

Admitted to ministry

Classis Toronto, meeting on January 24, admitted **Candidate William Suk** to the ministry of the Word and sacraments in the CRC. He has accepted a call from Georgetown, Ont.

Available for call

Mr. J.W. Postman was declared eligible for call by Classis Toronto at its session on January 24, according to the requirements of Article 94 of the Church Order. Synodical deputies P. Breedveld, B. Nederlof and L. Slofstra concurred in the decision. Interested

churches are invited to correspond with the undersigned for relevant documents, and a copy of the report of the ad hoc committee.

J.M. Evenhouse,
stated clerk

Free Reformed

Sunday, January 27, was a joyful day for the London Free Reformed Church, because the congregation received her own pastor, the Reverend J. Overduin from Pitt Meadows, B.C. In the morning service, the counselor, the Rev. L.W. Bikes had chosen for the installation, his text from Eph. 3:16 and 17a: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith;"

In the afternoon, the installed pastor, Rev. J. Overduin, preached his inauguration sermon from the text: "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:5 and 7).

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CKPC 1380 - 9:00 p.m.

Michigan U.S.A.

WFUR (FM) Grand Rapids 102.9 - 10:45 a.m.

WJBL (FM) Holland 94.5 - 12:45 p.m.

After the sermon, the new pastor was addressed by Mr. A. Vander Meijden, vice-president of the Consistory and Rev. C. Schouls on behalf of the Synod and the neighbouring churches.

K. Meeboer,
clerk

Christian Reformed

Rev. Vink ordained in Brighton

The congregation of the Fellowship Christian Reformed Church of Brighton, Ont., witnessed the or-

dination service of their pastor-elect Mr. Case Vink, on January 10, 1980.

Consistory President, Mr. H. Huizinga, welcomed everyone to this special ceremony and Pastor A. Van Geest of Trenton led the worship service. Rev. Henry Eshuis of Woodstock, delivered the sermon: "Cooperation at Rephidim," based on Exodus 17.

Rev. Eshuis extended his congratulations to Case with achieving his goal after long and laborious years of study. He expressed his deep gratitude to be a witness of the faithfulness of our covenant God who keeps and builds his church through Word and Spirit, a God who uses people such as Case Vink to respond to the call of the Lord in order to feed the sheep and equip his saints for service in his Kingdom. Pastor Eshuis posed several questions. What would it be like? Would there be a strong, cooperative relationship between pastor and congregation? Would the people be humble, obedient servants? Would the new minister nourish and guide the congregation in the spiritual warfare that is to be fought daily in order that each one will be a lightbearer and an angel of healing in the darkness around? He urged us to stand together, relying on God's strength so we might build on the kingdom of light and be channels of blessings.

Rev. Eshuis summoned the congregation to support Pastor Vink wholeheartedly and back him up with prayers, love and concern, so that he, like Moses, can lead the congregation with the rod, which is the symbol of God's strength and faithfulness, to the victory, which is assured if we uphold that rod prayerfully.

The audience responded with the singing of Hymn #468. Elder Peter Dibbitts read the form of ordination whereafter Pastor A. Van Geest ordained Case Vink into the ministry of God's Word and sacraments.

Ministers participating in the laying on of hands were: R.W. Popma of Plainfield, J. Koole and A. Van Geest of Trenton, J. Kuipers of Bloomfield, R. Ouwehand of Cobourg, H. Eshuis of Woodstock and P. Slofsta of Orillia.

Rev. R.W. Popma exhorted the ordained minister and congregation and Rev. J. Kuipers offered the ordination prayer. The Brighton Fellowship Choir rendered two anthems of praise. Congratulations and greetings from neighbouring Chr. Ref. churches were extended by various representatives as well as from the local ministerial association, the Brighton town council and St. Andrew's Presbyterian Church whose building is used for worship and weekly activities.

A social hour followed the service while a "welcome evening" for the Vink family was held on January 18th.

May God richly bless and inspire Rev. Vink and his wife, Maria, in their work in Brighton and vicinity, so that the Church may be a blessing to others.

Mrs. L. Smit,
Codrington, Ont.

PASTORAL PONDERING

Another cliff hanger

We have another cliff hanger on our hands, financially. Just four Sundays left to go, and we have \$25,180 to gather in if we are to make our budget for 1979. Not that this is so unusual; we seem to enjoy cliff hangers in this congregation. But it is going to take an extra bit of doing, and cooperation by all of us who have been blessed, to get it done.

We could speak with false piety and say that with the Lord's help we will do it. It would likely be more pious to say that the Lord has done his part and the rest is now up to us.

Discussing the matter a few moments at the last consistory meeting, Monday evening, some grave concern was expressed, and fears were voiced that we would never make it. But an optimistic and "prophetic" voice said, "We can do it."

A similar amount remained last year, and the previous year of 1977 an amount over \$30,000 remained at the end of November. Cliff hangers, yes. You've generally come through. We have a growing group of working young people many of whom are showing very meaningful support, which is appreciated.

In the first eleven months of 1978 you gave towards the budget, \$93,579. This year, in the same period, you have given \$114,975. Our budget was \$16,000 higher, and our dollars a bit more inflated and numerous.

Suggested guidelines as to our church donations presented at our congregational meeting were: up to \$10,000 — 3%, up to \$12,500 — 4%, up to \$15,000 — 5%, up to \$17,500 — 6%, up to \$20,000 — 6½%, over \$20,000 — 7%. The percentages presuppose christian school support; but they are too low for those who do not.

Yes, we can do it! God has blessed most of us bountifully. So we have had his help. And shall we do the rest?

Rev. J. Van Weelden,
Mountainview Chr. Ref. Church,
Grimsby, Ontario

(Mountainview had a \$2,400 surplus, January 1, 1980.)

Streamlined tithing

At the last Council Executive Committee meeting we took note of the following decisions that Council made in March of 1979. We thought it important to inform you by way of the bulletin, since it has some implications for this year's giving.

1. That Council in principle adopt a pledge system of giving to our budget by having each family fill in a pledge card at the beginning of each year with quarterly giving plans.

2. That the synodical quotas be itemized in detail on our annual budget rather than in a lump sum.

3. That an explanation of synodical and classical causes be placed regularly on the bulletin by the clerk. Each cause is to be explained at least once a year.

4. That a certain number of dollars per family be suggested annually by Council to the congregation as donation to a few specific kingdom causes. These specific causes and the dollar figure per family are to be reviewed annually. A figure of \$60-\$70 per family is suggested for 1980.

5. That the funds in item 4 be collected via eight main Sunday collections, rather than the budget. Each of the collections would be designated for one of the causes selected as per recommendation 4.

6. That, beginning in 1980, we revise our envelopes to allow for their use for a variety of causes. These envelopes could be used for the collections in recommendation 5 as well as on Thanksgiving.

7. That these kingdom causes in recommendation 4 be properly promoted and our congregation be educated as to the need and suggested amount of giving at each collection. The pastor and clerk would be responsible for this.

8. That all funds collected for synodical causes be remitted to the classical treasurer as part of our synodical quotas with the exception of contributions to Dr. Van Dorp, our missionary in Nigeria.

9. That contributions to synodical quotas are to be a priority over "other kingdom causes" if insufficient funds are available for synodical quotas.

Rev. Mel Pool,
Trinity Chr. Ref. Church,
Edmonton, Alberta

Let us give thanks

With the dawning of the new year will undoubtedly come the annual bursts of wisdom about what happened, what could have been, and what should have been. And, I presume, there is a need for some sort of review. We can always learn from the past. What I don't like about so many of them is that they often tend to be one-sided and negative. Much can be said about that phenomenon, pertaining to all areas of life, but what I want to single out today is a practice in our churches.

There is hardly a church bulletin in our land where you don't find a final commentary during the last weeks of every year. The practice of reminding us how much we are short in our budgets and other church contributions. And, it's true, there is a need for this. In every community there are those who fail to respond gratefully and obediently to God's grace and call. They must be encouraged and even admonished.

But what seems so easily forgotten is that those who fail or are delinquent are only a minority, responsible for a shortage, perhaps, of ten per cent. In admonishing the few, we must also express our gratitude for the faithfulness and love of the many. I am looking at our own congregation, Second Sarnia. Yes, we are a little short and we need to remind those who are responsible to remember their vows to the Lord and his grace unto them. But also, how much has been given! A very high budget almost met, and then every Sunday offering plates overflowing with money for non-budgetary causes, and in addition to that, tens of thousands of dollars for refugees, Bangladesh, Woodstock, and other christian mercy and mission causes. Not even to mention the large sums of money spent on the education of our covenant children in christian schools. And then there are all the non-monetary contributions given freely and gladly by so many in committee work, in leading societies and in assisting youth groups, in teaching, in visiting, and in all the other things which are so important to our congregational life, but which are so often taken for granted: the music ministry, secretarial work, and the maintenance.

How thankful we can be for all that was done and given in our congregation. May the few who fell short come and join us in giving praise to God for all we were able to do unto him and his church in thankful response to his grace.

Rev. Fred F. Baker,
Second Chr. Ref. Church,
Sarnia, Ontario

A look at the Canadian Christian Education Foundation

For many years now the Christian schools in Canada have held what is called Foundation Day. Foundation Day in Canada is sponsored by the Canadian Christian Education Foundation (CCEF). Since Foundation Day is held in February each year, Calvinist Contact considers this a good time to take a look at the Canadian Christian Education Foundation, its policies and its program. For that reason, we interviewed Mr. Fred Vander Velde, the executive director of C.C.E.F.

C.C.: How have the results of your work been for the year just ended?

C.C.E.F.: Very gratifying and better than expected. Especially the church collections have generated more income than ever before. This shows to me that the grassroots realizes the importance of our work and program.

C.C.: Could you briefly outline what your work and program is for the benefit of our readers who are not familiar with it?

C.C.E.F.: We are a foundation which operates in two areas. There is the public aspect to our work which includes Foundation Day collections in the schools, church collections and the donation drive through the mails. There is the private aspect to our work which includes larger donations either made by or arranged by the directors of C.C.E.F. to build the Capital Trust Fund, and to pay the operational expenses of the foundation. The private aspect also includes arranging long range giving, especially by means of wills.

C.C.: What do you do with the money you raise through the three areas you identified as being the public work of the Foundation?

C.C.E.F.: As I indicated, the operating costs of the Foundation come from the private donations of the directors, etc. All the money raised in our public activities is sent to Christian Schools International (C.S.I., formerly NUCS) for funding the research and publication of textbooks for the Christian schools in Canada. C.C.E.F. has no say in

what projects will be done. The C.S.I. board makes those decisions on the basis of projects recommended by the Canadian Curriculum Council to the C.S.I. curriculum department.

C.C.: So you are saying that every dollar received from the public at large is spent on textbooks to be used in Canadian schools?

C.C.E.F.: Yes. But when you ask it that specifically, I should add that there are some costs which relate directly to Foundation Day such as mailing costs, advertising and supplies for that purpose which are paid out of the receipts of Foundation Day campaign, but these costs do not include any salaries, travel or other overhead costs.

C.C.: Is there a possibility that you might start to give funds to other textbook publishing organizations besides C.S.I.?

C.C.E.F.: At the time we incorporated we wrote into our charter that funding would only be given to C.S.I. We did this because, as a fundraising foundation consisting of businessmen, we did not then or now have the expertise to make decisions on what projects should or should not be funded. Since all the schools which participate in Foundation Day, for instance, belong to C.S.I. and its district organizations in Canada, we feel that it is these schools through the Canadian Curriculum Council of C.S.I. and its district organizations which should make the decisions as to which projects should be funded.

C.C.: Is there a good rapport between C.C.E.F. and the Canadian Curriculum Council?

C.C.E.F.: As far as we are concerned, we are delighted with the kind of projects they are challenging us to fund. From the Council's point of view, let me quote from their minutes of December 1, 1979:

"On motion the Council goes on record to encourage all district C.S.I. member schools in Canada to actively promote and support the work of the C.C.E.F. in its efforts to raise funds for the publishing of Christian curriculum materials."



Grounds:

1. The work of the C.C.C. and its effectiveness is directly related to the success of the C.C.E.F. as it relates to fund-raising.

2. We cannot afford to be 'divided' in purpose with reference to our over-all C.S.I. objectives even though we recognize regional differences with respect to structure and function."

C.C.: How much money do you hope to send to C.S.I. this year and how is your contribution related to the total curriculum spending of C.S.I.?

C.C.E.F.: The total C.S.I. curriculum budget for 1980 will be about \$158,000 of which we will contribute about \$36,000. Some of the remainder of the \$158,000 will come from the sale of textbooks, School en Evangelie (Schools and Gospel), and about \$75,000 from the Christian School Education Foundation which is our U.S. counterpart. Depending on the support received this year this amount could substantially increase during 1980.

C.C.: So the Canadian Foundation contributes about half of what the U.S. Foundation contributes. Are the projects that are being funded also on the ratio of about one third Canadian and two thirds U.S.?

C.C.E.F.: It is not quite as simple as that. There are many projects such as Science and Bible which will result in textbooks used both in Canada and the U.S. If we take that fact into

account, then all projects currently being worked on by C.S.I. can be used in Canadian schools. At present, C.S.I. is not working on a single textbook project which is for the U.S. schools alone, but there are a number of projects such as *Man in Society* and some Social Studies projects which are designed specifically for the Canadian schools.

C.C.: From what you say, the Canadians seem to be getting more than their fair value for donations toward the C.S.I. textbook publishing program. That leaves in the mind of some people only one question. In the past we have heard and read much, also in the papers of C.C., about the organizational structure of the C.C.E.F. Many people believe that C.C.E.F. should be much more accountable to and representative of the "grass-roots." What is your reaction to this criticism?

C.C.E.F.: That reaction is completely understandable if you start from the assumption that C.C.E.F. is completely a public foundation. As I have said earlier, C.C.E.F. is a private foundation which is also active in some public areas. When we are active in our public fund-raising, we must give full public accounting of those activities. The public has a right to know that every dollar received from them, less costs directly related to the project in question, goes to the textbook publishing program of C.S.I.

But when it comes to our private activities, we are like a private company which is engaged in activities approved by and financially supported primarily by its board of directors. It is in this context that we have established our Capital Trust Fund.

C.C.: But don't you think that this distinction of the same foundation being both public and private is difficult for the "grass-roots" to understand?

C.C.E.F.: Yes, we recognize that problem and for that reason we have in the past asked the "grass-roots" supporters to submit names of people who might be qualified, ready and able to serve in areas where vacancies on our board arise. For instance, at the present time we are looking for one director from B.C., two from Alberta and one from the Niagara Peninsula of Ontario. If anyone knows of likely candidates in these areas, they should submit their names. Criteria for Directors are:

— Commitment to Christian education and curriculum development based on the Word of God as interpreted in Reformed standards and consistent with the Reformed world and life view.

— Ability to contribute financially to this effort.

— Ability to contribute time and to marshal gifts from other financially able persons.

When we have all the vacancies on our board filled, hopefully the board members in all the areas in Canada will be able to help our supporters understand the workings of foundations. We realize that foundations are not part of the experience or heritage of most of our Christian education supporters. But foundations can be very valuable tools for the benefit of Christian education and action if used wisely and in mutual trust. We hope to earn that trust on the basis of our record and actions.

C.C.: We thank you for this forthright and candid interview. And C.C.E.F. can be assured of our full endorsement and support as long as you remain true to what you have outlined in this interview.

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"OFF!" — in appreciation of bad music

by Wilma Jonkheer

Mrs. Jonkheer is a contributor from Whitby, Ont.

Appreciation of good and not-so-good music has always been a favorite topic for discussion among the older and younger generation.

When my parents left The Netherlands in the early 50's they settled here with eight children and an organ, and these provided all the music they could wish for, for the time being. As an added luxury, my brother bought a used, handwinding phonograph.

We had a selection of two records. One of them, which had come free-of-charge with the purchase, was a rather light-hearted one — we only played that when our parents weren't home. The other one was a real family treasure: one of our uncles singing a beautiful collection of my parents' most favorite hymns in a rich baritone. Sometimes our uncle would run out of "breath," but a few turns of the handle would take care of all the "oxygen" he needed.

Some time later, when our financial status had somewhat stabilized a second hand radio was added to our collection of music-makers. We did not listen to church music and classical compositions only, the more daring ones among us even tuned into the Hit Parade! And that's when many a discussion began to take place. Pat

Boone was all right, after all, he was a minister's son. But Elvis! Whenever he raised his voice, Dad would raise his even more! "OFF!", he would call with a loud voice from wherever he was seated.

Now, 25 years later when I come home from shopping and our own teenagers have had full control over radio and record-player, and the loud wailing voices of modern day singers already greet me at the door, I, too, call out very expressively, "OFF!"

Things haven't changed much since the '50's. Discussions about music still take place. The Rock 'n Roll of then has now simply become Rock music. Although much of it is not very beneficial to the ear and mind, a small percentage has been creative and refreshing, and certainly deserves a place among our record albums.

We cannot always exclude our teenagers from the less desirable sounds and lyrics of this type of contemporary music, for the very walls of almost any public building resound with it. But while each new generation must find its own style and set of values in life, we as parents can definitely help to steer them into the right direction.

If our voices, instruments, and stereos have become silent, the less lofty music can easily take over. If we ignore our own great heritage of folk, classical, gospel, and church music how can it be reclaimed by the next generation in

later years? In this time and age, we must provide our children with healthy antidotes.

Even though the Rock singers have increased in numbers since the first launching of Rock 'n Roll, so have our opportunities increased to have our families exposed to good music. Thanks to our affluent society, there are now more youngsters and teen-agers taking music lessons than ever before. What better way to introduce them to the great masters than by having them play their music themselves! What a treat to be able to listen to a little piano recital right in your own home. Or to sit around the fireplace on a winter evening and join in a sing-a-long accompanied by a guitar?

What a world of wonderful music is stored in our records: Songs we learned as children, music from other lands, and many other favorites we have added in later years. What a privilege to be able to turn a home into a little "cathedral of peace" where in the early morning hours, beloved choruses slowly fill each corner with sacred delight.

After a hard day's work or hours of intensive study pieces such as Beethoven's "Moonlight Sonata," Brahms "Cradle Song," or Debussy's "Greensleeves" will do wonders for any age. Children under the age of 10 can already be taught to appreciate Handel's "Messiah" by playing the records several times a year before

Christmas and Easter. It won't take long before they know "For unto us a Child is Born" off by heart. Who has not been touched on a Christmas morning, when at the close of the service, young and old join in the singing of "Ere zlj God."

Our Christian community is a great help in teaching our children to evaluate and appreciate good music, and in providing us with beautiful concerts and musicals. When we invited our teenage son to come along to a Felke Asma Concert one Saturday evening, he kindly invited us in return to a recital of more youthful performers a few weeks later. We went! It sort of keeps the line of communication open, even though, afterwards, our heads felt a little like cement.

Also beyond our Christian community there is still much to be enjoyed in music and in song. Canada today is still meeting this aspect of our cultural needs across the nation in much variety and form.

Next time after our teen-agers have used the car and have left the radio on "on," and a sudden wave of Rock music almost leaves me "breathless," I shall try to remember that this, too, will pass. Twenty-five years from now, another generation will call out to the next, and another expressive "OFF!" will resound again through the corridors of time.

PASTORAL COUNSELLING Little irritations

Ralph Heynen

Have you ever gotten the impression from a friend, or a relative that his family is like a well-oiled machine. Everything runs so smoothly that things are well-nigh perfect. The children behave like little ladies and gentlemen and are always gracious and kind to the parents. The parents never have to spank their children. Everything seems to be so perfect. No matter how basically sound a family may be, no matter how good the relationships are, there are going to be misunderstandings. The mere fact that we live together as closely as we do in a family, brings in certain things that irritate. We get on each other's nerves. Misunderstandings and irritations need not be centered around big things — in fact, most often there are little things that upset people. We tend to become impatient because other people are a bit inconsiderate, their actions are not quite rational, they bungle things, they make too much noise or they don't really show themselves to be what we like to have them be and we get irritated. Little things can cause some real irritations in the family.

Parents in North America have a tendency to want things neat and clean. When we go to the restroom in a restaurant or a filling station, we like to have these places clean and neat. In fact, we often judge how clean the kitchen in the restaurant is by the way they keep their restrooms. If everything is awfully messy in the restroom, you may be pretty sure that everything in that kitchen may not be clean either. We

have become accustomed to this sort of thing. We make a big thing out of it but it basically is a small irritation.

Another thing that can cause a lot of irritation is clothing. The junior members of the family will throw their clothes on the floor, on the back of a chair or pile them on the bed, depending upon which piece of furniture is closest at hand. When you ask them about this, or when mother begins to tell them to develop better habits it becomes a source of irritation. If the mother is going to pick up the clothes for them, things gradually reach such a stage that parents feel they have to straighten this out because after all the youngster is not going to do it (that may not be the wisest way to handle it) but it is one thing that often interferes with the adjustment between parents and children. Another source of irritation is that children should be seen and not heard and there was a time when this was stressed a great deal, particularly in the pre-teen years. A lot of adults still feel that's the way it ought to be and that children shouldn't be talking when their parents are talking or that the children ought to be quiet when there are parents around. I feel that talking can be a source of irritation both to the children and to their parents, depending how well we have been trained and how well we have developed in this line. If a youngster has a tendency to monopolize conversation, it becomes the duty of parents to indicate that they ought to give somebody else a chance. There are ways of doing this without telling a youngster to

just absolutely and completely keep still. There are ways of dealing with this. I found, for example, that somebody says something and you say, "Well, maybe somebody else has an idea; what do the rest of you think?" That's a way of getting somebody else to open up and talk, too. In many families everybody talks, nobody listens. This is not a good relationship, in fact it's a sense of irritation.

I find also that the way some people talk can be very irritating. Some people talk incessantly and shift from one subject to the other. You finally begin to wonder what they are talking about. We ought to think of conversation as a means of building up good relationships but it can also be a means of irritation. I sometimes cringe at the kind of bluntness that the younger generation uses, particularly when they talk to each other. It's not unusual for them, even in a discussion group to say "Now, you shut up for awhile and let me talk." As older people, we don't really like to use that kind of language. We like to keep things flowing smoothly. Yet they understand each other when they talk that way. They feel that bluntness becomes something important, but to a lot of us it's irritating.

Another source of irritation is the telephone. Many children and young people tend to monopolize the phone. They talk for long periods of time. They do their homework by phone. They'll even lay down the receiver, do something else, come back and carry on the conversation. This can be a real irritant to

somebody who also likes to have some incoming calls once in a while or who knows that somebody is going to call.

I don't know if this ever happened to you but, I've called fellow ministers who have a group of teen-agers around. You call and the phone is busy and you call again and the phone is still busy. After an hour or two you get through and he says "Oh yeah, the kids were talking on the phone." It might be well for the church to install a separate phone for the pastor, if he has a group of teen-agers around for those who really want to get through to him. Using the phone can be irritating. Yet it's equipment that we really want, we need, and we use it in so many different ways.

Children must not be allowed to purposely go out of their way to irritate their parents. Nor should parents purposely try to irritate their youngsters. Understanding is needed between the generations. I don't like laying down too many laws, but I feel that any family needs understanding, and understanding that there will be points of irritation. We can accept them because living together always brings these kinds of clashes and when you live together in the same house it's something you live with, you accept and you ask others to be considerate of you.

THOUGHT FOR THE WEEK:

It's strange how the trivial irritations of life cease to be irritating when you escape from yourself and are lost in the wonder of God.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



169. A gleeful whisper went through the hall. The strange king had done a splendid job of passing sentence, and he was looking so pleased that surely the danger of war was past. Everyone was delighted—everyone except the Commander-in-chief. He clenched his fists and said to himself, "Just wait, you bumbling bunbaker! Just wait!"

Everyone, however, was very puzzled by Lou's punishment. Wasn't that lanky beggar guilty too? He had really been the cause of the pine-cone raisin bun. And now? Now he was going to get twenty-four raisin buns as a reward. No, the people didn't understand that at all.

The three sentenced evildoers stood staring with their mouths wide open. But suddenly Mrs. Bumble angrily seized her husband by the arm and snapped, "Let's go!"

170. She dragged him along out of the hall. "Come on. I said let's go!"

But the King beckoned to him. He wanted to speak to the baker again. The men in black swiftly moved forward and seized the gentle baker by the other arm, pulling him back into the hall. "Hold it! The King wants you."

"No!" screeched Mrs. Bumble. "He's coming home with me!"

But the men pulled hard, and Mrs. Bumble, not expecting such a sudden tug, lost her balance and tumbled into the hall. Her cap flew off her head and a grenadier who tried to catch her stepped on it.

"My cap!" she screamed. "My beautiful cap!"

171. Then she saw that both kings were whispering something in her husband's ear, laughing, and having a great deal of fun. To her astonishment she saw that her husband was nodding and also laughing and having great fun.

She jumped up, very angry and very curious. "They're laughing at me," she wailed, "me—a decent, diligent wife! Oh, it's an outrage!"

She started toward her husband, but she wasn't quick enough; the two men in black seized her and carried her out of the hall.

But no one understood the gleeful conversation between the two kings and Baker Bumble. No one at all.

It was a secret.

172. Baker Bumble and his wife walked home through the dark streets. Mrs. Bumble had tried to put on her cap, but the heavy boot of the grenadier had crushed it so badly that she had given up and carried it under her arm.

She was angry and sad and curious and surprised—all at the same time. She wanted to attack her husband about several things at once, but the people waiting outside the palace for the outcome of the trial stared and laughed and called out to them. Baker Bumble walked on briskly without saying a word.

"Oh, oh, oh, wretched woman that I am! I-I-I . . ."



173. It was the middle of the night. The whole city was sleeping and the moon shone peacefully between the towers of the palace.

On a post near *Baker Bumble's Bunnery* sat the nightwatch waiting for the clock in the church steeple to strike the hour. Ching-clang-booing! Chink . . . There it was. When the bell had stopped ringing, the nightwatch stood up, clapped his hammer three times and cried into the darkness with a hoarse voice, "Three o'clock and all's well!"

Then he sat down on the post again, the clapper on his knee.

The city was asleep, tired after the eventful day.

Had anyone heard the cry of the nightwatch?

174. Yes, someone had—Mrs. Bumble.

She couldn't sleep. She was sitting up in bed, her neat nightcap with its straight, sharp pleats a little crooked on her head, but she wasn't thinking about her nightcap. That was the furthest thing from her mind.

Again and again she cast angry looks at her husband lying fast asleep beside her. He was lying on his back, his hands folded contentedly on his stomach. The moon shining on his round cheeks made them look even chubbier than usual. He had a little smile on his lips as if he were in the middle of a happy dream.

"You big lummox, you slumbering sluggard! Why won't you tell me your secret? Oh, oh, oh, wretched woman that I am!" And she angrily shook her fists over his head. Mr. Bumble slept on, a smile on his lips.



175. The next morning the city was humming with activity. More celebrations were to be held in honor of the king from the north. More parades. More festivals. But early that morning everyone was still talking about the curious punishments that were to be meted out on Baker Bumble and his shrewish wife.

The palace guards had told everything, and they had said that everyone would be able to see the punishment carried out. Wouldn't that be hilarious! That strange king didn't seem to be such a bad egg after all. No one was talking about war anymore. Who or what had worked such a wondrous change in the man? Some people said the little prince, but how could that be?

Look, there go two palace guards to fetch Mrs. Bumble.

176. Clusters of people everywhere. Noisy groups of boys and girls. No one knew where the best show would be: at *Baker Bumble's Bunnery*, out in the street, or at the palace. But then the soldiers told everyone that they would be admitted into the palace's huge inner court.

"Let's go! Hurry!" the children shouted to one another. And they raced toward the palace. Lou was with them too; he didn't have to report until noon, but he thought it would be nice to have a little preview. Twenty-four raisin buns! He tossed his cap high in delight and told everyone who would listen what goodies awaited him that noon.

"And last night that strange king looked at me as if to say, You're the finest boy in the city. Honest!"

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TRADITIONAL FAMILY BAKING

Orthodox Protestants seek union with church

Santa Barbara, Calif. (EP) — A 2,500-member Orthodox denomination founded by former evangelical Protestants has begun unity talks with the million-member Orthodox Church in America.

OCA Bishop Dmitri of Dallas spent a week here recently meeting with leaders of the year-old Evangelical Orthodox Church headed by Bishop Peter Gillquist, 40, who used to work for the evangelical Campus Crusade for Christ. The Rev. Leonid Kishkovsky, assistant to the chancellor at OCA headquarters in Syosset, N.Y., confirmed that formal talks about unity have begun. Although Russian Orthodox in heritage, the OCA includes separate dioceses for Bulgarians, Romanians and Albanians. The OCA was granted autocephaly (independence by the Moscow-based Russian Orthodox Church in 1970.

The Evangelical Orthodox Church was organized by about 50 congregations as a formal denomination at the beginning

of 1979. The congregations had been affiliated since 1974 in an association known as the New Covenant Apostolic Order, founded by seven former staff members of the Campus Crusade for Christ. "The whole starting point of our discussions begins with our mutual insistence that our Lord Jesus Christ is at once fully God and fully man," Bishop Dmitri reportedly told a meeting of the combined congregations of the EOC Diocese of Santa Barbara.

Bishop Gillquist said, "Our feeling is that if the Holy Spirit should effect a union between our two jurisdictions, each group would have an immense contribution to make to the other. The OCA likes our level of commitment to Jesus Christ and our zeal for evangelism; we like their continuity with the historic church and the majesty of their worship." Among agenda items for discussion are the doctrine of Christ, evangelism ecclesiology, the 16th-century Reformation in the Western Catholic Church, and liturgy.

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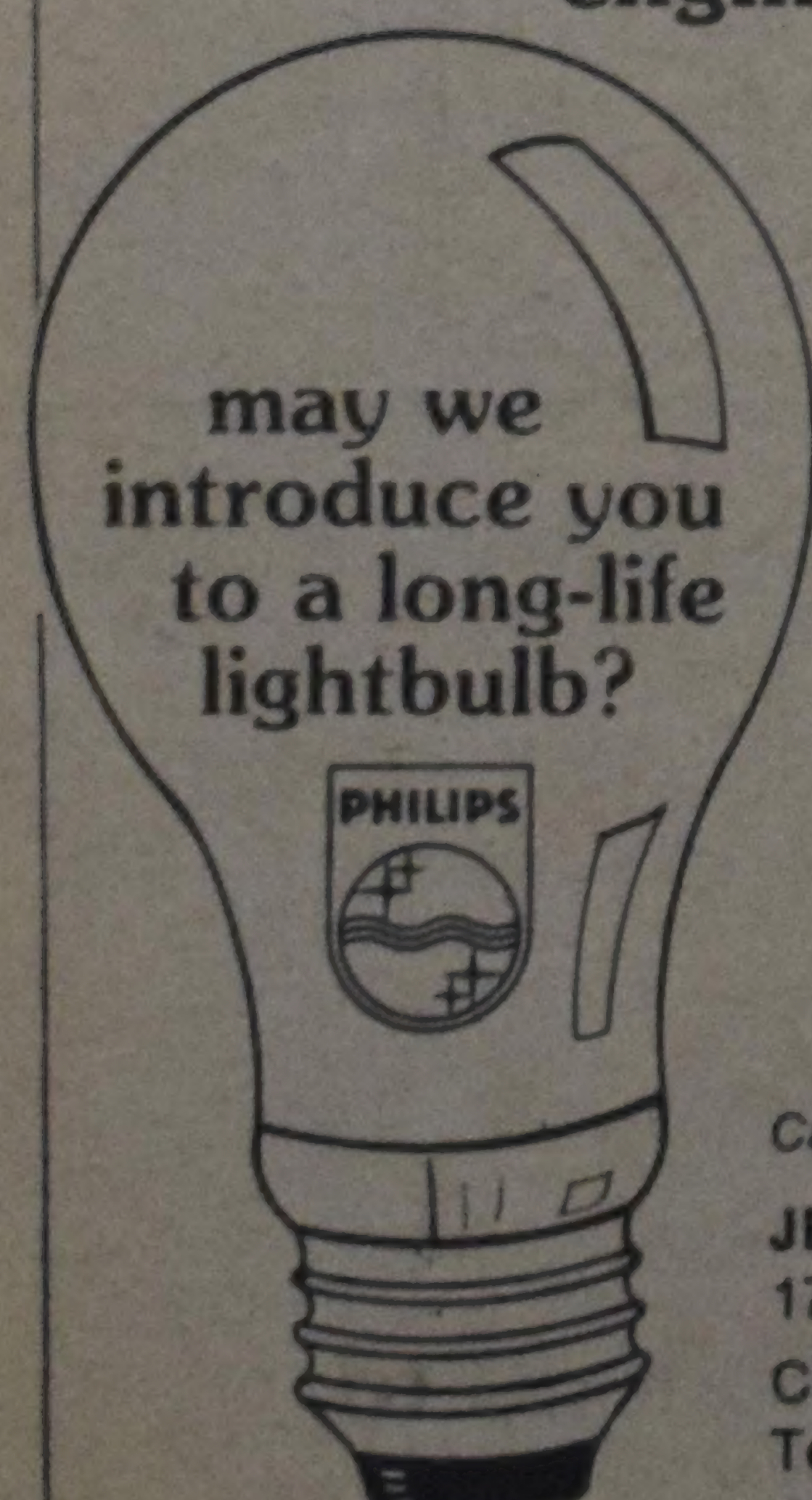
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If there is any truth to the suggestion that the resources which sustain our food production system are limited, then our present consumer habits and buying choices are truly appalling. We buy products which demand plastics (petroleum products), foiled and cardboard packaging, machinery and energy to process foods like potatoes into french fries; trucks to transport tomatoes from Mexico, and precious hot water that gets flushed down the gutter with a host of nutrients in it.

All this while . . . yes we've heard it before . . . millions starve and the earth's resources are depleting. But, the hopeful thing in talking about food eating and buying habits is this: we have some measure of control over it. In other words, there is an answer to the question "What can I do?"

Firstly, we can exercise our power of decision making. With that comes becoming informed and taking an interest in what's involved in food production, processing, transportation, packaging and nutrition. Rather than just be budget and taste-fad conscious, let's be conscious of reducing waste in resources and nutrients.

The further we remove our food from earth's precious bosom, the soil, the less food value we are likely to receive in the end.

Furthermore, the earth requires something other in return than junkyards, scattered cardboard packages, tin cans and eyesore plastics to her hungry surface.

If we keep our eyes open, we can find many examples of avoidable waste. Some examples are: wheat germ and bran milled out of wheat to make less nutritious white flour. A hundred pounds of nutritious potatoes, which store well without refrigeration, makes forty pounds of unnutritious french fries, which require chemicals and freezer space to keep them. Rolled oats have gone through little processing, costs little and is nutritious. Puffed, sugar-coated and heavily packaged cereals are highly processed, and therefore more energy was expended, the cost is much more and it becomes nutritious only when you add milk. Over-

cooked vegetables lose vitamins. Glandular meats and brains of animals are often thrown out at the packing plant, as well as the fat that is the most costly part of the animal to produce.

There is a place for "waste" too, in our food cycle. Fibre, such as is found in wheat bran or rice polish, is not digested, but helps the body to regulate its digestive and eliminating functions. Cattle, sheep and goats convert cellulose (in grass and hay, indigestible to humans) into protein. Orange rinds and banana peels can be returned to the earth as compost. And, that bone which Mrs. Hubbard didn't find for her dog can give us a lot of calcium and other minerals — especially good for those of us who don't drink milk. (Cook the bone in water with one tablespoon of vinegar and let sit for 24 hours. Use as soup stock).

Unfortunately, our eating habits are interlocked with destructive social and economic structures. But let's start from our end: our kitchen, our shopping cart, and our backyard.

The consumer has access to information on the food production system, and the variety of products from it that it is possible to make an educated choice. This is exactly where the producer (also a consumer) and consumer can join hands and work and eat closer together. In addition, the consumer's role can be much more creative.

To exercise our choice is creative, and what we do with it can draw on our creativity to a greater extent. Reaching for a "Hamburger Helper" meal may seem time saving, but is surely not rewarding. If you still enjoy serving such a meal after reading the list of ingredients then perhaps an alternative doesn't seem appealing.

Many women have proudly served creative and labour-intensive meals to their family and guests. This need not be elaborate and expensive gourmet dinners, but simply well-balanced, well-planned, gracious meals; which besides being a sight to behold are nutritious and easy on resources as well.

It takes some experience and skill as well as ingenuity to complement vegetables, to make them as good a source of protein as eggs and milk, or to use up leftovers, or to cook soybean dishes with that subtle flavour, or to cook broccoli till it's just done and still a bit crunchy, or to melt cheese just so it's soft and not stringy. Then, the meal is worthy of the original product from the farm. Then, the producer can still recognize the end result as nutritious food, which he helped produce. We can be proud of each other's handiwork and the handiwork of God.

Mrs. Hubbard, you can feed that dehydrated, additive-rich casserole to your dog. I'd sooner have the bone!

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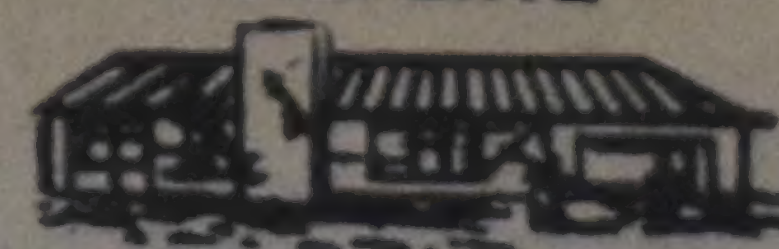
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Popular music

Dylan sings a confession in *Slow Train Coming*

by William Van Dyk

As Christians, it seems to me that we have one of two attitudes to choose from in regard to rock music. We can either turn our backs to it and let it go where it will go without really knowing anything about it; or we can take the position that our mandate as Christians includes the obligation exercise cultural redemption.

In the first article of this series I have taken the position that rock music cannot be condemned out of hand as inherently evil. This was for two reasons: Firstly, the term "rock music" now refers to an incredibly diverse group of musical styles and meanings. Secondly, there are evidently committed Christians working in this field whose music comes from a solid Christian, if not reformed Christian, perspective, and is rooted in what appears to me to be a genuine Christian experience.

Not only does their message conform to a biblical perspective, but their styles of performance also gives expression to their faith. Nevertheless, stylistically, they fall under the classification of "rock." In this article I would like to take a closer look at one of these Christian musicians.

In the past few years, several famous rock stars have been converted to Christianity, including Arlo Guthrie, Van Morrison, and Roger McGuinn. By far, however, the most significant performer to be converted to Christianity was Bob Dylan. Dylan is also the performer who, more than any other single performer, has shaped the development of rock music. In a manner of speaking, it is he who is responsible for the fact that rock music has meaning to it at all.

Almost all Christian performers in rock music today, fall under the classification of "folk-rock." It is appropriate then that the man who originated this particular style of rock has become the latest convert. Dylan combined the best qualities of folk music and rock music to create a new, very expressive style which soon gained serious critical attention. Suddenly, rock became a very serious medium for young, intelligent and sensitive musicians who had something to say about life.

Bob Dylan was born in 1941, in Minnesota. In the early 1960's, he took his acoustic guitar and harmonica to New York City and began performing in cafes and nightclubs. He soon gained a "following" and succeeded, with the support of Johnny Cash, in landing a recording contract with Columbia Records.

His popularity soon spread nationwide, primarily because of his legendary song-writing ability. Most of the most popular folksingers of the

sixties began to perform Dylan's songs. They were protest songs and, with America seemingly on the brink of nuclear war with Russia, and with the assassination of John F. Kennedy, his songs seemed timely, and prophetic. They also gave voice to the growing civil rights movement in its struggle for racial equality.

Dylan's songs called for justice, an end to warfare and oppression. Two of these songs, "Blowin' in the Wind" and "The Times, They are a' Changin'" have now become a part of American folklore and a standard in many songbooks. They are among the most performed songs of our century. Dylan became the spokesman of a generation. The protestors held the humanistic belief that man could shape the world toward his betterment. They were deeply idealistic, rather than revolutionary. It was not until the movement soured that the true "radicals" emerged. And until then, a stalwart government administration resisted change.

By that time Dylan, however, had turned his back on protest. What happened?

Dylan had been hailed as a spokesman and a prophet of the younger generation. He had encouraged this kind of recognition but, at the same time, he feared it. Dylan felt that there was something terribly wrong in all the adulation heaped upon his image. He warned his followers in song: "don't follow leaders/watch the parking meters."

As the full impact of his influence became known to him, he utterly rejected the role that was being thrust upon him. Dylan became disillusioned with protest. He was too sensitive an artist to fool himself into believing that a change in administration would bring about peace, love and brotherhood. It was about this time that he first picked up the electric guitar.

On the whole, it seems that the protest movement did have a generally good influence on some areas of government policy in the U.S. It certainly contributed much towards the movement for racial equality. But the man-centered character of the movement cannot be denied. Protestors did not derive their ideas of justice from scripture. And they were riddled with many of the same hypocrisies that they found so objectionable in their parents. Perhaps it was this perception which caused Dylan to rethink his position as leader of this movement. Within a few years (by 1965) Dylan had more or less "dropped out" of the protest movement.

The Bob Dylan of 1965 presents us with a classic example of a man who, having lost his faith in Christ, puts his faith in man and, having lost that faith, has nothing left to believe in. Dylan turned to

nihilism. He rejected virtually all systems of values. Life became a stage upon which absurd actors acted out absurd plots. Everyone was "making love, or else expecting rain." He became bitterly critical of society.

The meaning of life, according to Dylan at this time, was beyond the silly grasp of man. Life was the "something happening here but you don't know what it is." One of the most powerful songs he wrote during this stage was "Like a Rolling Stone." This song described the utter desolation and despair of life when man is ripped from meaning, cut off, adrift, rootless and valueless. Man becomes isolated by the material possessions which he gathers around himself. The song is timeless, in that there will always be such people as Dylan describes in this song.

In order to communicate these feelings, Dylan used a very versatile instrument: the electric guitar. It is capable of expressing many feelings, from joy to agony. In "Like a Rolling Stone," Dylan uses it to express isolation and pain. There is no question of his success in that respect. Unlike some electric guitarists, Dylan did not use the instrument to titillate.

As terrible as this nihilism may be, it sometimes seems a necessary step on the way to renewal and rebirth. Man must give up his faith in himself and his pride before he can humble himself before God. At this stage Dylan had certainly crushed his faith in man and he recognized the fact that without God, there is no meaning to life. Dylan went through a struggle which many people, before and after him have to go through. It took one powerful jolt to stir him out of his nihilistic slumber.

That jolt came in July, 1966. Dylan suffered a serious accident on his motorcycle which left him bedridden for a month. At the height of popularity, he dropped entirely out of the music scene and retreated to quiet seclusion in Woodstock, New York. The rock world was left leaderless and, as a result, fragmented into many different styles and messages. Never again was the movement ever as unified as it had been under Dylan. From folk-rock and rock n' roll, we now have acid rock, hard rock, classical rock, gospel rock, punk rock, disco and so on.

The process of fragmentation was only encouraged by the album Dylan released in 1967, one-and-a-half years after his motorcycle accident. Entitled *John Wesley Harding*, the album featured only the acoustic guitar, drums, harmonica, and bass. The songs on this album borrowed heavily from scripture and from, of all people, St. Augustine! "All Along the Watch-

tower," one of Dylan's best songs ever, leans heavily on Isaiah for its inspiration.

Dylan, confronted with the question of the ultimate meaning in life, concludes that he must get beyond the "joke." He must cease speaking falsely for the hour is late and judgment is approaching. The song powerfully expresses Isaiah's prophecy of the terrible judgment of God upon the apostate nations. In another song, Dylan pictures man's life as a struggle between "the coat of solid gold" and the blanket of the apostle, and he warns against being weighted down with such a coat. He concludes that he himself is guilty of such a charge, and must seek renewal. Yet, Dylan remains a bit obscure about what all of this means for him exactly. He relies on symbolism and metaphor to express his feelings without necessarily committing himself.

The next few albums he released did not clarify things very much. He retained the belief in the need for renewal and rebirth in *New Morning*, praised the simpler qualities of life in *Nashville Skyline*, and explored some aspects of sin as a moral drama in *Blood On the Tracks*, and *Desire*. Most of these albums seem implicitly rooted in Christianity, particularly in Dylan's ideas of sin, love, and redemption, yet he does not seem to want to be too direct about it. Or, perhaps it was not clear in his own mind yet.

However, last year, with the release of *Slow Train Coming*, Dylan unequivocally declares his belief. Surprisingly, it is hardly different at all from what we profess to believe.

In his new album, Dylan declares that there is no middle ground; man is either for God or against Him. Furthermore, he sees that God, and not Bob Dylan, is the source of renewal and rebirth. How delightful it is to find also that Dylan's Christianity is not lukewarm; he does not hesitate to draw a sharp line between belief and unbelief, or to acknowledge the existence of "spiritual warfare" with the "Enemy,"

which, in another song, he directly represents as the serpent. Neither does he hesitate to condemn those who speak of Buddha and Christ "in the same breath." The "slow train" in the title refers to the terrible power of God's justice that awaits those who ignore His call for righteousness and repentance.

As even the established rock critics acknowledge, the musical quality of the album is superb: folk-rock with a strong gospel influence. The guitars express both the delight of God's creation and man's dominion over it ("Man gave names to all the animals") and the power of God's righteousness ("Slow Train Coming"). As an illustration of its versatility, it also expresses joy and thankfulness to God for his redemptive grace in "Precious Angel." Perhaps it is a good sign that secular rock critics ultimately reject Dylan's message as "too preachy." Dylan has not moderated or compromised his message for their sakes.

Dylan apparently sees that his task is fulfilled by his music, by bringing God's message of redemption to cultural fruition. In so doing, he offers a radical alternative to Christians who are weary of what they hear on their radio stations today, and who feel that there is a genuine need for an alternative vision on the airways. It is unlikely that the radio stations are going to co-operate with us but at least we have a choice of what we are going to listen to at home. *Slow Train Coming*, by Bob Dylan, is as much of a musical alternative to us as Christian schools are an educational alternative. In future articles, I hope to present more alternatives to "disco."

Important albums by Bob Dylan:
(Theme, musical style)

"The Times, They are A' Changin'" 1963 (Early protest)
"Highway 61 Revisited," "Blonde on Blonde" 1965 (Nihilistic, rock)
"John Wesley Harding," 1967 (Rebirth, struggle. Acoustic)
"Blood on the Tracks," 1967 (Moral drama, folk-rock)
"Slow Train Coming," 1979 (Christian, folk-rock)

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Quota exchange system criticised

The Christian Farmers Federation of Ontario continues to oppose the quota exchange system which the Ontario Milk Marketing Board intends to bring into operation on March 1, 1980.

The exchange will handle the transfer of quota — the right to produce milk — from sellers to buyers, except for transfers involving the purchase of an on-going dairy farm or within family transfers.

In a brief drafted by the CFFO dairy committee and adopted by the January meeting of the CFFO provincial board, the Federation has told the Milk Board that the exchange system will bring all

buyers into one forum and therefore put upward price pressure on quota.

It is the same marketing principle the Pork Board uses to obtain the highest possible price for hogs, the brief notes of the operation of the quota exchange.

The Federation is concerned that the will to control quota values does not exist in the dairy enterprise.

"If this is the case," argues the statement, "we are afraid that there will be intervention into our enterprises by government planning. Our choice is for producer planning but this requires responsible actions by producers today."

The brief says that the Milk Board has not made this clear to farmers and says: "We are concerned that this may have left an impression among producers that the exchange somehow will keep quota prices down. It is our opinion that over-all average quota values will be higher under this system than any other method tried to date."

The quota price on the exchange will become the official price for all quota, and that value will determine taxes when farms are passed from father to son or when they are sold as a complete on-going dairy farm, the brief says.

The Federation also worries

that sales through the quota exchange will put young farmers and those with little borrowing power at a disadvantage. In commenting on the board's claim that the exchange system will give all farmers an equal opportunity to buy quota, the Federation says the farm with one licence, one family and 750 litres of quota is not equal in bidding power with the farm that has one licence, three families and 2,250 litres of quota.

The Federation says that if an exchange does go into operation, a few restrictions should be added.

It would restrict bidders to those who are owners of a

family farm, and it defines a family farm as one where the manpower and management comes from the family, stewardship of resources is an integral part of family responsibility and financing is based on the family's personal assets and its integrity.

It would offer easy access to new producers and would develop a number of options to dampen quota prices.

The Federation asks the OMMB to discontinue the exchange if the quota value remains unacceptably high. The Federation views \$50 for Pool 1 Quota as high.

Christian farmers seek meeting with Henderson

The Christian Farmers Federation of Ontario (CFFO) is seeking a meeting with the Honourable Lorne Henderson, provincial minister of agriculture and food.

The CFFO provincial board has adopted a major statement of its concerns about

agriculture in Ontario. The statement argues that every scrap of food land in Ontario must be kept available for food production. The CFFO is willing to give up the so-called right to a retirement lot.

"We do not need a special status that is different from

other citizens," argues the statement. "All severances should be made on the basis of good planning; not on the basis of who or what kind of resident owns the property."

The statement also points out that preserving food land is not enough. It argues that

agriculture needs planning just as other parts of our communities.

The Federation wants appointments to commissions, boards, or tribunals to be based on recommendations from general farm organizations. The CFFO wants the Minister

to protect the market shares of pullet growers.

CFFO chicken producers want something done about 20 percent of chicken processing being controlled by one firm.

"Some of our members" said Elbert van Donkersgoed, executive director of the CFFO. Cont'd on page 12

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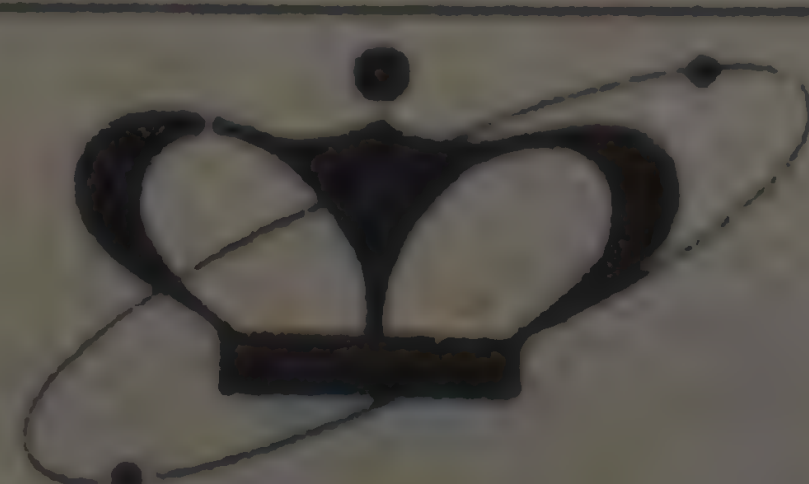
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Christian farmers elect young executive

Three men under 40 have been elected to the Executive of the Christian Farmers Federation of Ontario, the second largest general farm organization in the province. The CFFO provincial board, at its regular January meeting in Milton, elected Neil Buiter, Tom Oegema and Jack Vanderkooy as directors of the Federation's seven-man executive board.

Neil Buiter is a 37-year-old dairyman from Innerkip in Oxford County. He is the president of the Oxford County Christian Farmers Association and is a member of the Federation's research committee.

Tom Oegema is a 34-year-old turkey producer from Talbotville in Elgin County. He is a graduate of the Ontario Agricultural College with a Master in Plant Physiology degree. He is chairman of the CFFO research committee and a board member of the Elgin County Christian Farmers Association.

Jack Vanderkooy is a 27-year-old dairyman from Simcoe in Haldimand-Norfolk Region. He is a graduate of the Ontario Agricultural College in animal science. He is president of the Haldimand-Norfolk Christian

Farmers Association and is chairman of the CFFO dairy committee.

Late in 1979, at its annual convention, the Federation elected John Sikma, a 34-year-old corn and wheat producer from Durham Region as its new president. William Van Huizen, a 40-year-old chicken producer and fruit grower from Niagara Region is the new vice-president.

The rest of the Federation's executive is made up of John Janssens, past-president, a 49-year-old egg producer from Lambton County, and Henk Westerhof, director, a 64-year-old dairyman from the Niagara Region.

The CFFO's head office is located in Drayton, Ont.

Quota exchange . . . cont. from page 11

Executive director of the Federation, "are concerned that the Chicken Board will not be able to plan production when so much of the market is controlled by one firm."

The new dairy quota ex-

change is of concern to the Federation. The Federation's dairy committee believes that the exchange system will bring all buyers into one forum and therefore put upward price pressure on quota. The Fed-

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Nieuwe hoop voor China (2)

Het vorige artikel schreef ik voordat mij, *The Banner* met het artikel van de Asia Secretary van de Board of World Missions, Rev. Ed. VanBaak, over 'Open Kerken in Azië', onder ogen kwam. Ik ben daarom nu verplicht aan de lezers van *Calvinist Contact* meer voedsel te geven aan de door mij geuite wens: Nieuwe hoop voor China!

Werd in mijn vorig artikel de hoop uit gesproken dat in meer grotere steden dan Peking kerkdiensten zouden worden gehouden, een hoop die Rev. Ziehzeng gekoesterd had, nu blijkt dat er erediensten werden gehouden sinds 2 september, 1979 in Shanghai, Ningpo, Foochow, Amoy, Swatow en Canton.

Is het niet geweldig? En wat een opkomst. Terwijl mijn eerste berichtgeving sprak van een kleine gemeente in Peking, waar zo'n vijftig personen bijeengekomen waren om 'de Naam des Heren aan te roepen', vertelt Rev. VanBaak ons dat in het kerkgebouw aan de Tibet Road in Shanghai twaalf honderd chinese christenen samen kwamen in een openbare eredienst op 2 september 1979, in spijt van het feit dat deze dienst pas kon worden bekendgemaakt op zaterdag 1 september, omdat er een overeenkomst moest worden gesloten tussen het Bureau voor Religieuze Zaken van het Gouvernement en de Ballet Company die het 'oude kerkgebouw' voor zijn doeleinden gebruikte. Op zondagmorgen moest het door de Ballet Company worden afgestaan voor het beleggen van een 'interkerkelijke' eredienst.

Op 9 september kwamen er zestienhonderd chinezen in de Tibet Road Kerk samen, terwijl er op 16 september een tweede kerk werd geopend. De diensten in deze beide kerken werden op zondag 23 september overvol, zodat een derde kerk op dezelfde zondag nog geopend werd. Meer dan twee duizend kerkgangers werden geteld. Op 30 september werden in de Tibet Road kerkdiensten gehouden om 8:00 A.M. en 10:00 A.M. De kerken zijn er dus nog. Het gouvernement had echter vroeger besloten dat in China geen openbare erediensten mochten worden gehouden. De kerkgebouwen werden dus gebruikt als warenhuizen, fabrieken, scholen of danshallen. In een van de gebouwen hingen grote foto's van Mao en Hua. Wat moest men hier aan doen? De chinese christenen waren natuurlijk tegen het tentoonstellen van zulke foto's gedurende de eredienst. Veel Aziatische christenen zijn er zelfs tegen om in een openbare eredienst een vlag te vertonen, laat staan foto's van politieke leiders! Wat moest men doen? Als men liet blijken dat men er zo heel erg op tegen was, dan kon dat wel eens het einde betekenen van de vrijheid om enige eredienst te beleggen. En als men er niets van zei dan zou men eigen gelovigen voor het hoofd stoten. Als oplossing van het probleem werd het voorstel gedaan om voor de foto's een gordijn te hangen. Dat werd door het gouvernement goedgekeurd, en... het gouvernement betaalde zelfs voor het gordijn!

Er was in deze diensten een groot gebrek aan Bijbels. Christenen die zelf nog een Bijbel hadden stelden deze beschikbaar voor gebruik gedurende de eredienst, maar ze moesten na de dienst aan de wettige eigenaar worden teruggegeven. Daar moest men zelfs voor tekenen! Omdat er al een tegenstand tegen de religie was gedurende een periode van zo'n dertig jaar waren er bijna geen gezangboeken meer te vinden. De liederen die in de eredienst gezongen werden, werden gestencild en gedistribueerd, en zoals het volgens chinese gewoonte moest gebeuren - natuurlijk eerst onder de ouderen. Zouden de jongeren de gezangen nog kennen? Het was immers al jaren lang verboden voor iemand jonger dan achttien jaar om een belijdende gelovige te zijn van een bepaalde godsdienst. Toch zongen heel wat jongelui de hymns uit het hoofd!

Er was heel veel enthousiasme om deze diensten bij te wonen. Dat bleek wel uit de lange rij van mensen die vanaf zondagsmorgens 3 uur wachtten op de opening van de kerkdeuren in Shanghai, en het feit dat de kerkgebouwen tot aan de nok toe vol zaten. Wat een moed, want het is toch duidelijk dat het bezoeken van deze kerkdiensten een zeker politiek risico met zich meebrengt. Het bijwonen van zulke erediensten is op zichzelf toch een geloofsbelijdenis en een uitspraak van trouw aan het geloof der vaders. Sinds 1800 waren er christenen in China.

Vanwaar deze plotselinge verandering in China? Het is een gevolg van internationale druk. De publieke opinie heeft toch grote kracht. Vanuit christelijke standpunt constateren we dat op deze wijze de Here Zijn wil bekrachtigt en een antwoord geeft op het gebed van Zijn volk in China en in de gehele wereld. Een chinese christen die met een duizend chinezen een dienst bijwoonde in oktober in de stad Canton rapporteerde dat de liturgie traditioneel de volgende bestanddelen vertoonde: preek, vier maal zingen, gebeden en een offering. Een vriend van Rev. Ed. VanBaak, die enkele diensten bijwoonde in september, wees er met nadruk op dat de risico's die onze chinese broeders en zusters nemen hoog zijn. Het gouvernement heeft grote concessies gedaan. Bijbels zullen worden gedrukt en uitgegeven. De vraag om de opening van meer kerken is urgent. Godsdienstvrijheid, er wordt om geroepen, en gebeden. Ons gebed wordt gevraagd en verwacht.

J. VanHarmelen

Wat kunnen wij het beste doen voor etnische gemeenschappen?

door Ben Malkin

Parliamentary Correspondent,
Canadian Scene.

„Waar ik naar zoek... is niet de grootste gemene deler - die kennen we al in de term multiculturalisme - maar naar een manier die ons een goed inzicht geeft in de behoeften van de etnische bevolking, in plaats van ons zonder goed inzicht te werpen op de vloed van verzoeken om hulp, zowel van particulieren als van organisaties en instellingen”.

Deze woorden werden gesproken door de minister voor het multiculturalisme Steve Paproski, toen hij de „Commons committee on broadcasting, films and assistance in the arts” inlichtte over de nieuwe richtlijnen die hij in gedachten had. Hoewel twee weken later een verkiezing werd uitgeschreven, wordt algemeen aangenomen dat wat hij te zeggen had ook na de verkiezing - ongeacht wie er wint - van belang zal zijn.

Paproski vindt dat het Canadian Consultative Council on Multiculturalisme meer te zeggen moet hebben. Dit lichaam, dat bestaat uit 100 vertegenwoordigers uit de provincies en de territories, is nu onderverdeeld in comite's die zich bezig houden met gelijke kansen, multicultureel onderwijs, de media, jeugdwerk en culturele



richtlijnen. Deze organisatie dient in nauw contact te staan met de multiculturele raden die door de provinciale regeringen zijn ingesteld en dient het ministerie in Ottawa te voorzien van voorstellen.

De functionarissen van het Directoraat hebben ook de taak om de geldigheid te onderzoeken van de filosofische gedachtengang die aan onze multiculturele politiek ten grondslag ligt; de wijze waarop

ethnoculturele organisaties worden geholpen, de effectiviteit van de wijze waarop de regering werkt op het gebied van menselijke rechten en oriëntatie van immigranten.

Paproski is er ook een voorstander van dat er een studie wordt gemaakt van de effectiviteit van overheidsreclame in de etnische pers. „Reclame maken is het kopen van een gewenste dienst en

Vervolg op pag. 14

PERSOVERZICHT

• Canada werd vermeld op de frontpaginas van alle kranten. Onze ambassade in Teheran smokkelde zes Amerikaanse diplomaten uit Iran. De Amerikanen liepen over van dankbaarheid. Het was een politiek opkikkertje dat ze net nodig hadden. De wereld stak even haar tong uit naar Khomeini, en dat was beslist een opluchting. En ik neem hier in het publiek mijn pet af voor Joe Clark die de verleiding heeft weerstaan om er een politiek slaatje uit te slaan. Alhoewel het hele geval hem natuurlijk geen kwaad doet in de verkiezingskampanje.

• Er kwamen nogal forse geluiden uit het Witte Huis. Voor de eerste keer werd het woord „oorlog” gebruikt als een dreigement tegen verdere Russiese militaire opdringing. President Carter heeft een 616 miljoen dollar begroting ingediend met 142.7 miljoen voor bewapening. Er is in Amerika een scherp debat aan de gang over de vraag of de eventuele dienstplicht zich ook zou uitstrekken tot de vrouwelijke bevolking. Carter was er voor, maar de dames van de vrouwen-emancipatie zijn er „teuge”. Zo geëmancipeerd willen ze nu ook weer niet zijn.

• Een belangrijke vergadering van Mohammedaanse landen vond plaats in Islamabad in Pakistan. Die lui knijpen 'm natuurlijk in verband met de Russiese bezetting van Afghanistan. Vier-en-dertig landen zonden afgevaardigden. De vergadering keerde zich in nogal ondiplomatieke en buitengewoon felle bewoordingen tegen de Russen. Saudi Arabie stelde voor om Moskou geen olie meer te leveren.

• Bani-Sadr is de nieuwe president van Iran geworden. Men zegt dat hij een gematigd persoon is en niet zo fanatiek als sommige van zijn landgenoten. Hij schijnt gezegd te hebben dat hij de gijzelaar-situatie wil oplossen.

• Ian Smith, de voormalige prime-minister van Rhodesia heeft zich uitgesproken ten gunste van het Front van Patriotten in de komende verkiezingen aldaar. Dit betekent verzet tegen een eventueel beleid van Mugabe die nogal zwaar Marxistiese neigingen heeft.

• Er is grote onzekerheid aangaande de Olympiese Spelen die deze zomer in Moskou gehouden zullen worden. Als de Russen zich niet terug trekken uit Afghanistan bedanken de Amerikanen. Washington is een intensief diplomatiek offensief begonnen met het doel om de Spelen elders te houden. Wie er aan mee zullen doen, en wie niet, is nog niet duidelijk.

• Tot diep in de vroege morgen heb ik naar mijn korte-golf radio zitten luisteren. Nog geheel onverwachts kondigde Koningin Juliana haar troonafstand aan per 30 april. Met bewogen stem zei Hare Majesteit het nuchtere feit te hebben aanvaard dat met het klimmen van de jaren de krachten afnemen en dat het dan ook niet langer verantwoord is om zich in zo'n belangrijke taak als de hare te handhaven. Ze sprak de hoop uit dat ze zich ook in de toekomst nuttig zou kunnen maken voor Nederland.

• Wie zich de kroning van Juliana in 1948 nog kan herinneren, begint al een dagje ouder te worden. En wie de begrafenis van Koningin Emma en kort daarop die van Prins Hendrik (weet u nog wel helemaal in 't wit?) nog voor de geest kan halen wordt net als ik al aardig bejaard. Weet u waarom we ouder worden? Kijk psalm 92 vers 15 & 16 er maar eens op na.

Carl D. Tuyl

Wat kunnen wij het beste doen . . . vervolg van pag. 13

alleen als die gewenste dienst vervuld wordt kan men aannemen dat het geld goed besteed is", aldus Paproski. In het verleden was het vaak zo dat de uitgevers van etnische bladen overheldereclame beschouwde als een soort schenking van de overheid om het blad gaande te houden, zonder dat al te veel aandacht werd besteed aan juiste cijfers over het aantal lezers. De etnische pers moet op dezelfde manier, en dus op strikt zakelijke wijze beschouwd worden, als alle andere publicaties.

Voor het jaar 1979-1980 was er, volgens Paproski, voor drie zg. "assistance programs" een bedrag van \$2.731.000 opgenomen in de begroting. Hieruit wordt hulp geschonken voor de financiering van projecten en activiteiten van een algemeen karakter, zoals het houden van workshops ter bestudering van onderwerpen die van belang zijn voor de etnische gemeenschap, voor het houden van tentoonstellingen en culturele uitvoeringen. Een voorbeeld hiervan is de onlangs gehouden conferentie "Black Artist in the Canadian Milieu".

Dit budget is ook bedoeld om organisaties, particulieren en uitgevers te helpen met de samenstelling en uitgave van historische, literaire en documentaire werken "die bijdragen tot de bevordering, ontwikkeling en het behoud van de culturele verscheidenheid van de Canadese maatschappij". Tenslotte is dit budget bestemd voor bijstand aan hen die betrokken zijn bij de beeldende en uitvoerende kunst, waaronder begrepen zijn volkskunst, toneel, koorzang festivals en workshops.

Onder het zg. "cultural integration" programma, waarvoor een budget van \$582.000 beschikbaar gesteld werd voor het lopende jaar, valt hulp aan organisaties die zich bezig houden met projecten en activiteiten die er op gericht zijn Canadese immigranten te helpen met de culturele en maatschappelijke integratie in de Canadese gemeenschap.

Het "cultural enrichment" programma, waarvoor \$1.487.000 beschikbaar is, is bestemd voor hulp aan organisaties die zich bezig houden met cursussen in talen - behalve Engels en Frans. Met een budget van \$225.000 in het "teacher training" programma wordt geholpen met het voorbereiden en publiceren van tekstboeken e.d.

Voor hulp aan universiteiten en studenten die zich bezig houden met studies en research betrekking hebbende op het Canadese culturele pluralisme is \$723.000 begroot, terwijl daarnaast \$300.000 beschikbaar is voor de totstandkoming van leerstoelen betrekking hebbende op etnoculturele groepen aan Canadese universiteiten. Multiculturele organisaties die

inter-actie proberen te bevorderen tussen de verschillende etnische groepen kunnen geholpen worden met een budget van \$702.000,

terwijl nog eens \$170.000 uitgetrokken is voor "de oprichting, groei en versterking van levensvatbare etnoculturele organisaties.

Paproski hoopt te kunnen vaststellen of deze programma's inderdaad de beste manier zijn om de etnische gemeenschap te helpen zich thuis te gaan

voelen in de Canadese maatschappij, daarbij echter aandacht houdende voor het culturele erfgoed dat de immigranten met zich meebrachten.

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Verschijningsdata

Groote Beer 1 november '79; Zuiderkruis 1 december '79; Waterman en Volendam 1 januari 1980; Veendam 1 februari '80; Sibajak 1 maart '80; Johan van Oldenbarneveldt 1 april '80; Maasdam 1 mei '80; Rijndam 1 juni '80.

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De „klomp” ligt niet alleen stevig op het water, is niet alleen makkelijk te bedienen en verrassend vlug, maar ze zeilt nog sierlijk ook. Op het eerste gezicht geeft het een vreemde indruk, een grote houten klomp, die niet eens echt van hout is, voorzien van een zeil, die door het water scheert. De boot is gemaakt van versterkt polyester.

Dit product is op de markt gebracht door de firma Michalides Watersport te Amsterdam, en haast door iedereen met enthousiasme ontvangen. F. J. Michalides, die al geruime tijd met het idee flirtte, heeft zijn droom met groot succes tot werkelijkheid gebracht.

De Zeilende Klomp werd door de Koninklijke Nederlandse Watersport Federatie getest en kwam uit met de volgende verklaring: het is een vaartuig dat door zijn werkelijke vorm, ongecompliceerde uitrusting en eenvoudige constructie veel plezier biedt voor elke leeftijdsgroep.

De totale lengte van het jacht is 4 meter met een breedte van 1.8 meter, een diepgang van 15 c.m. (6 in.). De boot heeft een dubbele, in lagen gemaakte bodem en weegt 125 kg (275 lbs). De 4.45 meter mast is van Oregon pijnhout en draagt een bruin Dacron zeil van 9.7 vierkante meter. Door het vlakke aangebrachte roer is de boot



makkelijk te hanteren en geeft haar een zekere stabiliteit. Het verrassende is wel de snelheid die de klomp bereiken kan. Als er een stevige bries staat geeft het, mede door de platte bodem, een glijboot idee.

De vaste ligging en de

gemakkelijke behandeling ervan heeft de aandacht getrokken van ouders die graag een veilig vaartuig voor hun kinderen wilden hebben. Omdat de vier meter lengte van de boot tamelijk groot is wordt nu aandacht besteed om tot een

lengte van 2.80 meter te komen, zodat zelfs kinderen onder tien jaar er mee weg kunnen.

Dat dit nieuwe product aandacht trekt, bleek wel toen een Vader-Zoon combinatie een tocht door het merengebied van Noord-Holland onder-

namen. Vacantiegeangers en toeristen konden hun ogen niet geloven. Een drijvende klomp met zeil was iets om op de gevoelige plaat te leggen, waarvan dan ook druk gebruik gemaakt werd door Amerikanen die juist die dag met een jacht een bezoek brachten aan dit merengebied.

Versillende grote maatschappijen hebben de „Sailing Shoe” gekocht voor promotie doeleinden.

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Op de Internationale Boot Tentoonstelling die in Amsterdam gehouden werd trok de Zeilende Klomp grote aandacht. Patent werd verleend in Europa, Canada, de Verenigde Staten, Japan en het Nabije- en Verre Oosten. Voor ongeveer \$3000 wordt de Zeilende Klomp op de markt gebracht. De mogelijkheid wordt ook onderzocht om het vaartuig onder een licentie-overeenkomst in andere landen te produceren.

Met toestemming overgenomen uit **Netherlands-American Trade**, december 1979, Nr. 12; vertaald door Mr. G. Den Hollander, redacteur van **D.I.S. Magazine**.

Tucht — Mennonieten en Mormonen stijl

door Anthony De Jager

De Wachter — De volgende onverkwikkelijke verhalen over „kerkelijke” tucht komen uit ons dagblad *The Toronto Star*.

Een man, die door de Reformed Mennonite Church uitgeworpen was door het proces van mijding of negeren („shunning”) moest voor de rechter verschijnen vanwege de beschuldiging, dat hij zijn vrouw, die zeven jaar lang niet tot hem gesproken had, had ontvoerd. Robert Bear, 50 jaar oud, wordt ervan beschuldigd dat hij in augustus op een markt van landbouwproducten zijn vrouw, Gale, 41 jaar oud, heeft aangevallen en haar in zijn truck heeft geduwd. Mrs. Bear en haar zes kinderen hebben geen woord gesproken tot hun man en vader en zijn aanwezigheid genegeerd, sinds hij in 1972 door de kerk werd uitgebannen omdat hij het bestaan had de ouderlingen en de leer te becrisiseren. Hij zegt, dat hij „in een hel op aarde” leeft vanwege deze scheiding van zijn gezin. Hij verklaarde: „Ik houd van mijn vrouw, en het is mijn bedoeling om mijn gezin herenigd te krijgen of om te komen in de

poging.”

De problemen voor Bear begonnen toen hij openlijk critiek leverde op de ouderlingen van de kerk - een van hen was zijn zwager - en hen beschuldigde van geveinsdheid. Volgens hem hielden de ouderlingen er voor zichzelf bepaalde regels op na, terwijl ze aan de kerkleden striktere regels stelden.

De gereformeerde mennonieten hangen de oorspronkelijke leringen aan van Menno Simons, die deze kerk begon in Nederland. Zij geloven dat hun bisschoppen goddelijke autoriteit hebben, en ze citeren de Bijbel als basis voor hun vorm van tucht, de „mijding”.

In 1973 verzocht Bear de rechter om de „mijding” onwettig te verklaren zodat hij weer met zijn vrouw kon samenleven. Maar de rechter weigerde dit te doen, omdat het inbreuk zou maken op de garantie van vrijheid van godsdienst.

Later vermeldde *The Toronto Star*, dat de zaak voor de rechter is geweest en dat Robert Bear, is vrijgesproken

van de beschuldiging, dat hij zijn vrouw heeft aangevallen en ontvoerd. Bear, die als zijn eigen advocaat optrad, gaf toe, dat hij zijn vrouw van een parkeerterrein van een plaatselijke markt had gehaald, haar naar zijn truck had gedragen en haar daar 45 minuten had vastgehouden. „Ik beurde haar zacht op. Ze stribbeide niet tegen. Ze zei: „Waar breng je me heen?” Ik zei: „Ik breng je naar huis.”

Hij verklaarde: „Ik deed wat ik deed omdat ik probeerde een groter kwaad te herstellen dan het verkeerde dat ik deed. Ik wilde een gezin herenigen, dat gebroken was door de kerk.” Bear, die van aandoening dikwijls niet verder kon in zijn getuigenis, dat een half uur duurde, zei, dat hij geredelijk toegaf dat „de Reformed Mennonite Church mij gebroken heeft, mij vergruizeld heeft en met geselslagen me geslagen heeft.” Hij verklaarde dat hij zijn vrouw lief had en haar wilde bevrijden uit de macht van wat hij beschouwde als een fanatieke, godsdienstige secte, die 400 jaar oud is.

Ofschoon hij nog steeds wettig getrouwd is, woont Bear alleen op zijn boerderij van 400 acres sinds 1973. Zijn vrouw en

hun zes kinderen wonen 16 kilometers van hem vandaan.

Eveneens volgens *The Toronto Star* heeft de kerk van de Mormonen Sonia Johnson, een voorvechtster van vrouwenrechten, geexcommuniceerd. Men verklaarde haar schuldig aan het verspreiden van valse leer en agitatie tegen de leringen van de Kerk van Jezus Christus van het Laatste Dagen en van haar leiders.

Ms. Johnson is 63 jaar oud en een mormoon van de vijfde generatie. Ze zei, dat ze niet bitter gestemd was, maar wel heel bedroefd en dat ze zich verraden voelde.

Volgens de leringen van de mormonen betekent de ban, dat ze geen actief lid van de kerk meer kan zijn en dat ze zelfs in het hiernamaals afgesneden zal zijn van haar familie en van God.

Ze is er echter van overtuigd, dat God haar niet losgelaten heeft. Zinspelend op de structuur van de mormonenkerk, waarin de leiding uitsluitend uit mannen bestaat, voegde ze eraan toe: „Ik geloof niet, dat je God in een doos kunt stoppen, die mannenvereniging heet.”

Ze heeft er niet veel hoop op, dat een beroep op de hoogste president haar enig goed zal doen.

In deze twee voorbeelden zien we duidelijk, hoe christelijke groepen met de kerkelijke tucht kunnen sollen. In beide gevallen, bij de Mennonieten en bij de Mormonen, is het duidelijk, dat de tucht niet werd uitgeoefend uit liefde, om een zondaar te behouden, maar alleen om „lastige” leden kwijt te raken en de leiding te handhaven. En de manier, waarop men dan bij die mennonieten vrouw en kinderen tegen man en vader opzet, gaat tegen elke notie van het evangelie in.

Wij kunnen er ook voor de zoveelste keer uit leren, dat waar tucht wordt geoefend zonder liefde - en dat geldt zowel in kerk als gezin - de satan zich er meester van maakt.

Waardeert u C.C.?

Bestel het voor een vriend

Classified Advertising

CLASSIFIED RATES

Births	\$8.00
Marriages & Engagements	10.00
Anniversaries	12.00
Obituaries	11.00
Notes of Thanks	8.00

All other one-column classified advertisements: \$4.30 per column inch with a minimum of \$6.30. For letter under box number \$2.00 extra.

Calvinist Contact

99 NIAGARA STREET, ST. CATHARINES,
ONT. L2R 4L3 (416) 682-8211

BIRTHS

DE JONG: We praise God from whom all blessings flow, for the safe arrival of our fourth child and first daughter, **MICHELLE MELINDA CORINE**, born January 13, 1980. She is a welcome sister for Paul, Scott, and Duane. Thankful parents are William and Marge De Jong, Michelle is the twenty-second grandchild of Mr. and Mrs. R. De Jong of Chatham, Ont. and the fifth grandchild of Mr. and Mrs. T. Van Rhee of Aylmer, Ont.
P.O. Box 39, Norwich, Ont. N0J 1P0.

DOUMA: We, John and Debbie, give thanks to the Lord for the gift of our first child, a son, **JONATHAN CHARLES**, born December 30, 1979. First grandchild for Mr. and Mrs. C. Douma, Brampton and Rev. and Mrs. W. Suk, Georgetown. First great-grandchild for Mr. and Mrs. C. Douma, Barrie, Mrs. N. Touw, Brampton, and Mr. and Mrs. J. Suk, St. Catharines, and a great-great-grandchild for Mrs. A. Adema, Dokkum, Netherlands.
49 Cowan Crescent, Brampton, Ontario L6X 2P9.

KEMPER: With joy and thankfulness to God, we announce the birth of our second daughter, **MELANIE DEANNA** on January 5, 1980. A welcome sister for Shane and Lucinda. Martin and Judie Kemper (nee Hollander),
Box 38, Huttonville, Ont. L0J 1B0.

KLAMER: With thanks to God, Don and Alice are happy to announce the birth of their first child, **SCOTT ARIE**, on December 14, 1979. First grandchild for Mr. and Mrs. Arie Koornneef of Grimsby and fourth grandchild for Mr. and Mrs. Martin Hart of Hudsonville, Mich.
314 Main Street East, Grimsby, Ont.

KROON: "God lives in us and his love is made complete in us" (1 John 4:12).
Born in love, received with joy, we, Pieter and Linda, thank God, the Giver of life, for our first born child, **SARAH JOY**. She arrived January 4, 1980, weighing 8 lbs., 12 oz. First grandchild for Mr. and Mrs. Jack Kroon of Gormley, Ont., and first grandchild for Mr. and Mrs. Don Kok of Seattle, Wash.
R.R.#1, Deep Creek Road, Enderby, B.C.

ROZEMA: With great joy and humble gratitude to our heavenly Father, we announce the birth of our son, **MICHAEL WAYNE**, 8 lbs., 9 oz., born January 21, 1980. Oh praise the Lord for his merciful kindness is great toward us. A brother for Mechele, Julie, and Nicole. Henry and Hilda Rozema,
R.R.#1, Beamsville, Ont.

SMEDES: With joy in our hearts and thanks to the Lord, we announce the birth of our daughter, **ANNE MARIE**, born on January 31, 1980. A sister for Diana, Terence and Sophia. Allan & Maria Smedes (nee Veldstra),
2 Juliana Crescent, St. Catharines, Ont. L2N 4B4.

ANNIVERSARIES

Sauward Blyth
1955 1980
On February 22, 1980, we hope, the Lord willing, to celebrate the 25th Wedding Anniversary of our parents.

TONY and SEIKE DE BOER
(nee Slopesma)

We thank the Lord for his love and guidance in the past, and pray that he will continue to bless them in the years to come.
With love from their children:
Mary — Brampton
Fred — Blyth
Jake — Blyth
Gary — Blyth
Margaret — Blyth
Home address: R.R.#1, Blyth, Ont. N0M 1H0.

With joy and thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents.

ANDRIES and ANTJE GROENVELD
(nee DeVries)

on February 23, 1980. It is our prayer that the Lord will continue to bless them and keep them in his care.
With love from their children:
Art
Stewart & fiancée Terry Lyn Van Wensem
Gordon
Andrew
Anita
Home address: R.R.#2, Kincardine.

Thankful to the Lord, we announce the 25th Wedding Anniversary of our parents.

SIMON and ANNE TYMSTRA
(nee Smit)

on February 18, 1980. We pray that they may be spared for each other and for us, for many years to come.
Their children:
Yke — Sarnia
Vivian — Edmonton
Peter, Paul, Trisha — Sarnia
Home address: 1290 Willa Dr., Sarnia, Ont.

Rynsburg, St. Catharines,
Holland Canada
1930 1980
With praise and thanksgiving to God, we hope, the Lord willing, to celebrate on February 20, 1980, the 50th Wedding Anniversary of our parents and grandparents.

GERRIT and MAARTJE
VAN EGMOND (nee De Mooy)

It is our prayer that the Lord will continue to keep them in his care. With love from their children and grandchildren:
Harry & Helen Van Egmond
Wilma & Jack Ravensbergen
Dan & Margaret Van Egmond
Lony & Peter Marcus
Jerry & Connie Van Egmond
Mary & Bill Goodfellow
22 grandchildren
2 great-grandchildren.
Reception will be held on Saturday, February 23, 1980 from 3:00 p.m. to 5:00 p.m. in the Maranatha Chr. Ref. Church, 301 Scott St., St. Catharines.
Home address: R.R.#6, Read Rd., St. Catharines, Ont. L2R 7K6.

MARRIAGES

OOST- LAMMERS: With joy and thanksgiving to God, we, Mr. and Mrs. D. Oost and Mr. and Mrs. A. Lammers, announce the marriage of our children, **MARTHA** and **ART**. The wedding will take place on Friday, February 22, 1980, at 7:00 p.m., in the Mountainview Christian Reformed Church in Grimsby, Ont. Rev. H. Vander Plaats officiating. Future address: 209 - 20 John St., Grimsby, Ont.

IN MEMORIAM

In loving memory of our dear husband and father.

ALBERT GEERLINKS

who passed away January 22, 1979, to be forever with his Lord and Saviour whom he loved and served. Things we feel most deeply are the hardest things to say. We can't explain how much it hurts when you were called away. God saw you getting weaker. So he did what he thought best. He came and stood by your side and whispered "Come to rest." Your memory is our keepsake with which we'll never part. Though God has you in his keeping, you are forever in our hearts. Lovingly remembered,
Liz and children, Harv, Donna, Cheryl.

OBITUARIES

"Praise the Lord"

The Lord in his infinite wisdom called home his son, our dear husband, father and grandfather on January 23, 1980.

TIEMEN (TIM) BOSCH

in his 65th year.
Dear husband of:
Jansje (Jane) Bosch (nee Van Gelder)
Much loved father of:
Pat & Joe Boersma — Chatham, Ont.
Jake & Alice Bosch — R.R.#1, Durham, Ont.
Hank & Alice Bosch — R.R.#2, Branchton, Ont.
Marg & Kees Van Daalen — London, Ont.
and 13 grandchildren.
R.R.#1, Deleware, Ont. N0L 1E0.

The Lord took home, to praise him forever, our dear friend,

TIM BOSCH

loving husband of our dear member, Jannie Bosch. We wish her and her family the strength and comfort that God can give — who said: "I'll never leave you, nor forsake you" (Isaiah 40:13, 14).
On behalf of Ladies Society
"Deborah."
T. Groen, pres.
A. vd Weg, Sec.
London, January 23, 1980.

On Sunday, January 27, 1980, our beloved daughter,

ROMINA KRIKKE (nee Meyer)

was taken unto him whom she loved so dearly and confessed so faithfully during a lengthy illness and much suffering. Her only comfort is also our comfort.
"The Lord is my shepherd, I shall not want."
Albert and Betty Meyer, 82 Bayview Dr., St. Catharines, Ont. L2N 4Z1.

Death has opened the door to life evermore for our beloved sister and aunt,

ROMINA

She walks with God by crystal's streams,
amid beauty and peace beyond our dreams.
For all who believe in the risen Lord have been assured of this reward: We think of her death as graduation to a higher realm of wide elevation. Death is only the method God shows, to colonize heaven with the souls of those, who by their apprenticeship on earth, showed love for Jesus, by whose birth has set us free to live with God eternally.

Ron & Hilda Langendoen; Brenda, Barry, Ronny — St. Catharines, Ont.

OBITUARIES

"Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever" (Psalm 23:6).
On February 1, 1980, the Lord in his infinite wisdom, after a short illness, took to be with him, our dearly beloved husband, father, grandfather, and great-grandfather.

PIETER DEVRIES

in his 78th year.
The dear husband of:
Siemke De Vries (nee Dykstra)
Father of:
Bontje & Oets Wyma — Holland
Doeke & Helen De Vries — Smithville
Henk & Margaret De Vries — Brooklyn
Jane & Leo Veenstra — Kitchener
Alice & Eiko Korvemaker — Wyoming
Pete & Alice De Vries — Simcoe
Margaret & Dick Seinen — Nigeria
32 grandchildren
4 great-grandchildren
The funeral took place, Monday, February 4, 1980, at the First Chr. Ref. Church, Kitchener.
Home address: Trinity Tower, Apt. 404, 7900 McLaughlin Rd., R.R.#10, Brampton, Ont.

From a full and happy life through our Lord, Jesus Christ, to a glorious home. It pleased the Lord to take unto himself on Tuesday, January 22, 1980, our beloved husband, father and grandfather,

HARRY VERKAIK

in his 70th year.
"Blessed are the dead who die in the Lord henceforth. Blessed indeed says the spirit that they may rest from their labours, for their deeds follow them" (Revelation 14:13).
Predeceased by his first wife Anne Verkaik (nee Horlings) in 1971.
Beloved husband of:
Jessie Verkaik (nee Vander Zwaag)
Father of:
Gerald Verkaik
James & Susan Verkaik
Marcia & Ike Timmer
Jan Ritsema
Muriel & Bob Renzema
Sheryl & Jim Norton
Dave & Cindy Vander Zwaag
Grandfather of:
Laurette & Henry, Bentley, Kathleen, Karen, Valerie, Jennifer, Trevor, Kathy, Mary, Sharon, Don, Jimmy, Mark, Shelley, Randy, Dave, Ron, Jimmy, Kim, Brian, Sarah.
R.R.#4, Bradford, Ont.

TEACHERS NEEDED

BURLINGTON: Trinity Christian School in Burlington, invites applications for a possible teaching position in a **double primary grade**. Please send inquiries and applications to: Trinity Christian School, c/o Secretary of the Ed. Committee, 650 Walker's Line, Burlington, L7N 2E7.

TEACHERS NEEDED

ORANGEVILLE: The Orangeville Christian School, an interdenominational Christian School, situated in the town of Orangeville, 20 miles north of Brampton, Ont., invites applications for possible positions in the **primary and junior grades**, commencing September 1980. **Music** will be considered an **asset** but not a necessity. Send all applications to: Mr. R. Duggan, principal, 2 Hewitt St., Orangeville, Ont. L9W 2T7. Telephone: (519) 941-3381 (school).

ORILLIA: The Orillia Christian School Society needs a **Junior grade teacher** for September, 1980. Please send resume with application to: Mr. Hugo Marcus, principal, Box #862, Orillia, Ont. L3V 6K8.

OWEN SOUND: Timothy Christian School, requires a **Teaching Principal**, commencing September 1980, for grades 5-8 in its two room school. Please submit applications and resume to: Mrs. Jane Lunshof, Secretary, Education Committee, Box 59, Chatsworth, Ont. N0H 1G0.

PETERBOROUGH: The Peterborough Christian School Society will need a **Teaching Principal** for the established Rhema Elementary Christian School for September 1980. Please forward application to: Mrs. M. Bronsema, King St., Bethany, Ont. L0A 1A0, or phone: (705) 277-2661.

REXDALE: Timothy Christian School in Rexdale expects to have vacancies in the **junior and intermediate grades**. Ability to teach **French** and/or **Instrumental music** would be an asset. Please request application and reference forms from: H.K. Bergsma, principal, 26 Elmhurst Drive, Rexdale, Ont. M9W 2J5. Phone: 416-741-5770.

ST. THOMAS: Ebenezer Christian School invites applications for a vacancy in the **primary grades** for the next school year. Send complete resume to: John Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7, or phone: (519) 633-0690 (school).

SARNIA: Sarnia Christian School invites applications for possible openings in **primary grades (Kindergarten)** and **French**. Send resume and letter of application to: Secretary of the Ed. Committee, Mrs. G. Vander Meulen, 1091 Cathcart Blvd., Sarnia, Ont. N7S 2H4.

SARNIA: Lambton Christian Highschool will have openings for an **English** and a **French major**, for the 1980/81 school year. Please send your applications to: Mrs. Karen De Waal, Sec. Ed. Comm., 1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

Edmonton Christian Schools

Our system is continuing to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.
We are looking for 2 people in the area of curriculum development, namely: a **K-6 Curriculum Co-ordinator** and a **7-12 Curriculum Co-ordinator**.
Our system consists of 4 schools with a combined enrolment of 1100 students.
We are now inviting inquiries and applications for the next school year.
In addition to the above we are anticipating some openings in: **Kindergarten, Elementary classroom positions, and Remediation, K-9 Music, and Senior High English, Phys. Ed., and Home Economics**.
In the week of February 25 through March 1, a representative of our schools will be in the Ontario area. If you would like to meet with the representative, please contact:

Lee Hollaar, principal,
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (school).

Classified Advertising

TEACHERS NEEDED

CALVIN COLLEGE FACULTY OPENING

Calvin College has a staff opening in the **Biology** Department for 1980-81. The Department is seeking a **biologist** with a **Ph.D.** in **botany** (emphasis in agricultural sciences) or in **zoology** (emphasis in ecology or environmental physiology).

Contact:

**Search Committee,
Biology Department,
Calvin College, Grand Rapids, MI 49506.**

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1980/81 in any of the major areas of study, but especially in:

**English
Social Studies
French
Mathematics
Science
Chemistry
or combinations thereof.**

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

**15353-92nd Avenue,
Surrey, B.C. V3R 1C3.**

For further information contact:

**F. HERFST, principal,
(604) 581-1033 (office) or
(604) 524-6753 (home).**

Calvin Christian School in Winnipeg, Manitoba

invites applications for

teachers

who are contemplating a change and from those completing their teaching training. There will be

**vacancies in the primary and
junior levels.**

Please forward complete resume, application and references to: Mr. J. Doornbos, Principal,

Calvin Christian School,

245 Sutton Ave., Winnipeg, Manitoba R2G 0T1.

Ottawa (West) Christian School,
with 170 students and 9 teachers, invites applications for

Elementary teaching

positions for the 1980/81 school year.

For applications write or call:

**H. Vander Meer,
c/o Ottawa Christian School,
2191 Benjamin Ave., Ottawa, Ont. K2A 1P6.
Phone: (613) 722-0677.**

Toronto District Christian Highschool

With an expanded curriculum to include grade 13, the school requests applications from highly qualified teachers in the areas of:

1. **Mathematics**
2. **Science**

Please forward resumes and requests for information to:

**Wm. Barneveld, principal,
7900 Kipling Ave.,
Woodbridge, Ont. L4L 1Z5
Phone: (416) 851-1772 (school)
or (416) 456-1727 (home)**

John Knox Memorial Christian School in Fruitland

requires a

grade 1 teacher,

**and possible openings for the
intermediate grades
for the school year 1980-81.**

Preference will be given to a music major.

Please forward letters of application and resume to:

**Mr. Wm. Slofstra, Principal
Box 27, Fruitland, Ont.
Tel: (416) 643-2460 (school).**

TEACHERS NEEDED

EDMONTON CHRISTIAN SCHOOL PRINCIPALSHIP

An invitation is extended for application for the position of principal of the Edmonton Christian High School. Our school has an enrollment of 230 students and a staff of 18 full and part time teachers.

The position gives leadership to a team concept of administration involving the people with tasks divided amongst responsibilities for student services, curriculum, supervision of instruction and co-ordination of program detail, along with other responsibilities in other areas, such as public relations, etc.

Staff consists of experienced and newer members.

Principal is also part of a team of administrators responsible for the operation of the entire system. Lots of challenge and opportunity for growth.

Interested applicants, please call or write:

**Lee Hollaar, principal
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Tel: (403) 475-2818.**

Calgary Christian School

invites

applications for teaching positions in:

Kindergarten through grade 12

We are accepting applications from present teachers and those completing their teaching requirements.

Interviews will be held in Toronto and at various Christian Colleges and preference will be given to those with Canadian citizenship.

Forward complete resume, application and references to

**Mr. Ulrich Haasdyk, principal
Calgary Christian School,
2839-49th St. S.W., Calgary, AB T3E 3X9.
Telephone: 403-242-2838 (school).**

St. Catharines Christian Schools

Calvin Memorial Christian School has 2 staff openings in the

**Primary
department.**

Interested applicants are invited to contact:

**Mr. John Stronks, Principal
300 Scott Street,
St. Catharines, Ontario
L2N 1J3 — 416-937-6302**

Beacon Christian High School invites applications for possible openings in the following areas:

Science, Boys P.T., Girls P.T., Art, Bible, Home Economics, and Manual Arts.

New or experienced teachers are invited to write or phone:

**Mr. John Vriend, Principal,
2 O'Malley Drive,
St. Catharines, Ontario
L2N 6N7 — 416-937-7411.**

Abbotsford Christian Schools

in

Abbotsford, British Columbia

Enquiries and applications for the 1980-81 school year are now being solicited. A senior secondary building program has been completed and grade 12 will be offered for the first time in September, 1980.

The Board is interested in hiring teachers who are dedicated to the concept of developing a distinctly christian education and who are willing to teach in more than one area.

Come and settle in the beautiful hub of the Fraser Valley, and become actively involved in a dynamic, growing Christian School system.

Elementary

Possible openings in primary and intermediate areas.

Contact: Mr. J. Kampman, Principal,
Abbotsford Christian Elementary School,
P.O. Box 175, Abbotsford, B.C. V2S 4N8, Tel: (604) 859-5167.

Secondary

1. **French/English or French/Music**
2. **Girls P.E./ Science or Science/Home Economics**

Contact: Mr. J. A. Messelink, Principal,
Abbotsford Christian Secondary School,
P.O. Box 182, Abbotsford, B.C. V2S 4N8 Tel: (604) 859-5528.

TEACHERS NEEDED

STRATFORD: The Stratford and District Christian School invites applications for **teaching positions** in **grades 1 through 6** for the 1980-1981 school year. Combination grades. Inter-denominational school. Send resume and letter of application to: Stratford and District Christian School, c/o P. Vandersar, Education Committee, R.R. #1, St. Paul, Ont. (519) 271-9338.

TRENTON: Trenton Christian School will need two teachers for the **lower elementary level** (grades 2, 3, or 4) for the 1980-81 school year. Please address your application of inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Phone: (612) 392-3600.

WYOMING: John Knox Christian School in Wyoming, Ont., invites applications for the position of **Teaching Principal**. Duties to commence August 1980. Also a possible opening in a **Grade 1 and 2 combined**. Send applications to: Mr. J. Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: (519) 845-3112 (school).

LUCKNOW: The Lucknow and District Christian School Association invites applications for the position of **primary teacher** for **grades 1 - 4** in their new 3 room school which will be opening its doors this fall. Please send resume and letter of application to: Lucknow and District Christian School, c/o Educational Committee, Box 550, Lucknow, Ont. N0G 2H0.

SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa has a possible opening for an **Industrial Arts instructor** for its **Secondary School program** in Bulkley Valley Christian High. Interested persons are invited to direct inquiries to: G. Koopmans, principal, Bulkley Valley Christian High, Box 3635, Smithers, B.C. V0J 2N0, or call: 847-4328 (school).

LETHBRIDGE, AB: Immanuel Christian School, Lethbridge, Alberta, requires teachers in the following areas: 1) **Elementary grades 1, 4, 6 and 2) Junior/Senior High: bible, language arts, mathematics, science (chemistry), French, social studies and typing.** For more information, please phone or write: Mr. H. Konynenbelt, principal, 802-6th Ave. N., Lethbridge, AB, T1H 1Z1. Phone: (403) 328-4783, 329-1750 or 328-7195 (home).

REAL ESTATE

★ GREENHOUSES ★

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Realtor**

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40,000 roasters per crop. 1 new barn, 2nd barn in very good condition, fully automatic. 38 acres land near Smithville. Farm credit mortgage at 8 3/4%. Vendor will hold 2nd at 10%.

For more details call:
**Keith Miller & Associates
Realty Ltd.
220 Broad St. E.
Dunnville, Ont.
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)**

Classified Advertising

TEACHERS NEEDED

Victoria Christian Schools

Applications are invited for the following areas:

Secondary

Math

Science

Experienced preferred with responsibility mainly at grade 11 and grade 12 level.

Commercial

Flexibility and willingness to teach a range of commercial courses an asset.

Elementary

Grade 4

Kindergarten

Specific training preferred, 1/2 time, tentative opening.

Remedial

Diagnostic and supervisory duty, 1/2 time, tentative opening.

William A. Van Dyke

Saanich Christian School

671 Agnes St.,

Victoria, B.C.

V8Z 2E7

Ray Sutton

Pacific Christian Secondary

School

1530 Lionel St.,

Victoria, B.C. V8R 2X8.

REAL ESTATE

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in Kelowna, B.C.

established for 3 years as a "carry in" service shop
Ideal for 1 or 2 persons

Phone: (604) 765-2450

or write to:

Electronics Repair Service

135 Asher Rd.

Kelowna, B.C.

V1X 3H5

155 Acres Dairy Farm

With good 9 room house. Barn with stable cleaner. Pipeline milking; 70 head purebred holsteins. 3 silos, bunk feeding. Quotas and machinery included. Wainfleet area.

245 Acres Dairy Farm

Complete with livestock, implements and 763 litres #1 Quota and 95,000 litres #2 Quota. Own gas-wells, registered holstein herd, approximately 115 head, 60 milking cows on R.O.P. Good location on paved road in Southern Ontario.

60 SOW-PIG FARM

To be sold as going concern. Two family house in good condition. Barn is well insulated and ventilated. 2 silos — 1 for high moisture corn. All piglets under 5 weeks and 2 boars included. Vendor will take back 1st mortgage at going rate.

For more details call:

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Realty Ltd.

220 Broad St. E.
Dunnville, Ont.

416-774-7624

and ask for Art Vander Vliet
774-4811 (evgs.)

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direct Toronto line 368-9298.

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2 miles south of Peterborough, 114 acres, well fenced, prime soil, good 2 storey brick home, \$104,000. 12 miles north of Port Hope, 96 acres, excellent frame home.

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FARM FOR SALE

330 Acres of dairy and grain farm, all workable; 5 miles S.E. of Stayner, Ontario. Six bedroom house with double garage; large barn: 85' x 50'; roofing shed: 85' x 30' with tie-ups for 65 stantions; new SURE pipeline milking; herd of 110 head of Holstein cows; #1 plus M.S.Q. quota available; very good line of equipment. Asking price: \$450,000. For information call: 1 (705) 428-5792.

Dairy Farms Needed

For European clients arriving this Spring. Large cash investments from \$200,000 to \$1 Million, for large and small on-going operations in Ontario.

Call us if you want action!

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L9C 2Z2.

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"Second to none in the
Fraser Valley"

Approximately 18 acres of the best of land. Very nice home. 10,000 sq. ft. of greenhouses. One mile from city centre. 1979 official appraised value well over \$400,000.

RIVER VIEW FARMS

10015 Young Road, North
Chilliwack, B.C.

V2P 4V4.

12,000 chicken broilers basic quota. Barn and equipment fully automatic. Very good home. Small acreage.

50,000 cage layers basic quota. Nearly new fully automatic buildings. 2 family home. 100 acres crop land. A family operation.

For more details call:

Keith Miller & Associates
Realty Ltd.

220 Broad St. E.

Dunnville, Ont.

416-774-7624

and ask for Gord Gray
(res.) 519-822-4438

Near Drayton

Broilers and Farrow to finish operation on 50 acres of tiled drained land. 12,600 basic quota plus C quota. Chore-time auger feeders, automatic waters, propane Catalytic heaters. Hog barns, concrete pens nearly new. Farrowing crates and tie-ups for 70 sows, finishing barn for 450 head, liquid waste handling system, auger feeders, 3 bedroom, 2 storey brick home. Selling complete with quota, equipment, 70 sows and 600 head of feeders. \$495,000.

Call:

JOE MAYNE, Drayton Office,
1-638-3395 or 638-2264.

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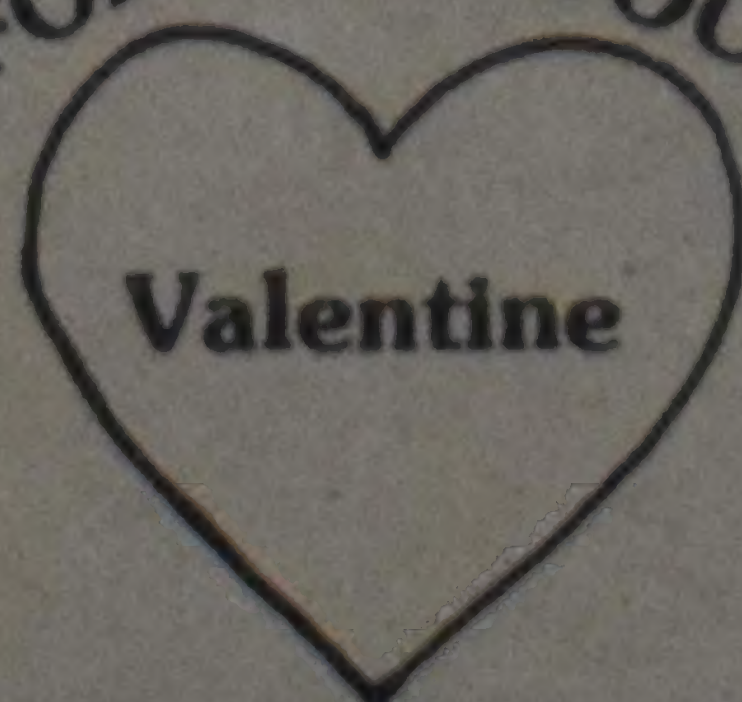
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Books

Religions

Khomeini: Roots



The Sword of the Prophet. A History of the Arab World from the Time of Mohammed to the Present Day by Robert Goldston; published by The Dial Press, New York; distributed by Doubleday Canada Ltd., Ontario; 246 pages; price \$11.50. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

The Muslim world is continually

In the news. Iran's Ayatollah Ruhollah Khomeini has become *Time* magazine's man of the year 1979. Rarely has the world been shaken by such a strange and fanatical leader as Khomeini. The Middle East has become important because of its oil and political instability. What happens in the world of Islam in the decade ahead will affect all mankind.

Why the resurgence of Islam? Robert Goldston traces the roots and the development of Islam. He paints for us the ups and downs, the tragedies and triumphs of the Arabs that have led these people to the crucial position they have in world politics today.

Goldston may have a good grasp of the nature of Islam, but he doesn't understand biblical Christianity. His statements make this quite plain. For example, he notes: "But to question the sincerity of Mohammed's inspiration is also to question the sincerity of Abraham, Moses, Jesus Christ, Buddha, and all the prophets and saints of all the world's great religions — for these faiths rest on the word of

God as reported by man." "And through Mohammed's teachings there seems to breathe the spirit of Jehovah, the wrathful God of the Old Testament."

The author also misinterprets Islam's attitude towards other religions. He writes: "... although Muslims might behave frightfully against Christians in enemy countries, they continue to treat Christians with perfect tolerance at home." Facts tell different tales. Christians within Islamic countries have few rights, if any at all. To convert from Islam to Christianity is considered an act of political treason.

Goldston does not outline the doctrines of Islam. This is unfortunate as Islam's theological position cannot be separated from its political dynamics. However, anyone who wants to learn more about the historical developments of Islam, the battles of the Arabs and their attitude towards the Western world, will find *The Sword of the Prophet* a helpful and interesting book.



One of the many graphic illustrations of Jesus on the cross; from: *On a Friday Noon: Meditations Under the Cross* by Hans-Ruedi Weber; published by Wm. B. Eerdmans Publishing Co. Ltd., Grand Rapids, Michigan, 1979 and distributed in Canada by Oxford University Press, Don Mills, Ontario; clothbound with dust jacket; 33 full-page photographs, a selection from early Byzantine mosaics to paintings of the 20th century, with accompanying quotations from various sources; 94 pages; price \$15.75.

Missions

Mission policies for new frontiers

Inleiding in de Evangelistiek by Dr. J. Verkuyl, met bijdragen van O. Jager, published by J.H. Kok, Kampen, 1978. Reviewed by Rev. Arie C. Leder, San Juan, Puerto Rico.

This introduction to the study of evangelism by the recently retired professor of missiology at the Free University of Amsterdam is a welcome, if at times, exasperating addition. It is welcome because Verkuyl treats a wide variety of themes, among them areas that some evangelists wish not to tread: the urban problem, secularism, industry, science (wetenschap), and recreation. Each chapter ends with a bibliography. The work is somewhat exasperating in the sense that one awaits deeper reflection; the biblical principles enunciated are clear but the exegetical work could have been more extensive. Each theme is an introduction in itself. No doubt this indicates that the book is intended as a working text for students and the church.

Verkuyl says that "this book deals with evangelism or the communication of the gospel in our own Western setting." This he does well, perhaps too well for those who prefer to ruminate more. He points to the failure of the church to deal with the profound influence of science, the agony of the industrial revolution and the problems it created in the 19th century; he does not forget to point to the misery of modern paganism: every man his own god.

If the treatment lacks academic rigour it does not lack a vision of the biblical imperative. He chal-

lenges the reader to examine himself and the context of the (his) church's evangelistic activity as well as the nature of the activity itself.

Both Verkuyl and Jager, while they both appreciate certain modern evangelistic movements, do not hesitate to point out basic weaknesses. Mass meetings often reduce the biblical message to a timeless truth that centres on decisions rather than renewal of the whole man. Okke Jager allows that movements such as Campus crusade are too simplistic on the long run because they loosen one too much from the reality of his own world. Evangelism may not be either evangelism or social criticism, devotions or treating the issues of communal living.

The chapter on science and technology is refreshing; it normally is not grist for the missiologist's mill. Verkuyl points out that it is not enough to have christian student clubs or a chaplain at a university. While such may be good testimony, it does nothing for the fact that science (wetenschap) has need for the liberating Word of God as well.

If one might criticize Verkuyl for lack of academic rigour, he is very sharp to point out the resultant misery of distinctions that have been made in mission and evangelism. If Verkuyl is too ecumenical for some, one can only point to the fact that the church does live in a world community; that the church is an urban church, an industrial church, a church with young, a church that has much (perhaps too much) leisure time; that it is God's people here on God's mission.

Evangelism is good news; but you have to live it, not just preach it.

One should not read Verkuyl for answers, especially the ones you

are looking for. You read him and are forced to reflect. His gentle criticisms and the too, too short treatments can be exasperating,

but he is a good reformed pastor: he makes you (the church) do the work.

Indians

The who's who of native North Americans

Indians of North America by Geoffrey Turner; published by Blandford Press, England and distributed in Canada by Methuen Publications, Agincourt, Ontario; 262 pages; price \$12.95. Reviewed by Arthur G. Tiesma, London, Ontario.

Indians of North America presents an encyclopedic overview of the different Indian tribes or nations across the North American continent.

The author believes that Indians originally emigrated from Asia by means of the Bering Straits. He does not describe every tribe, but divides the book, and his descriptions, into geographical areas. The description of each group is not necessarily done in a similar fashion, but he tries to deal, generally, with housing, agriculture, religious practices, rituals and ceremonies.

Travelling up the Pacific coast, the way of a regional approach to

northwestern British Columbia, he mentions the totem pole as an interesting phenomenon. Totem poles only occur in a very small section along the coast and only date since 1800. Contrary to popular belief, totem poles do not have any religious significance, but advertise a family's or village's prominence or history.

His description moves on to the natives of the sub-arctic and from there to the Eskimos in the high Arctic and Greenland. The word Eskimo — meaning raw meat eater — was used by the neighbouring tribes as an insult. The name stuck with the white men. The Eskimos call themselves Inuit, meaning human.


The last chapter deals with the re-awakening of the natives and Inuit. Following the last chapter are three pages of "Further Reading" which also serves as a bibliography, a tribal index and a general index.

The book contains about sixty pages of beautifully coloured

photographs, drawings and maps, along with numerous black and white photos.

The book will serve as a very comprehensive reference book giving a brief overall view of the history and culture of the various native tribes. While on one hand it provides interesting historical knowledge, on the other hand its brevity precludes any detailed description and analysis of the history of the aboriginal people. As a result, the viewer only catches glimpses of the great panorama of native history.

Still it serves to help in understanding the struggle of the natives today for self-identity and self-determination and in so doing, is worthwhile reading. Only by appreciating native history will we understand their present problems.



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